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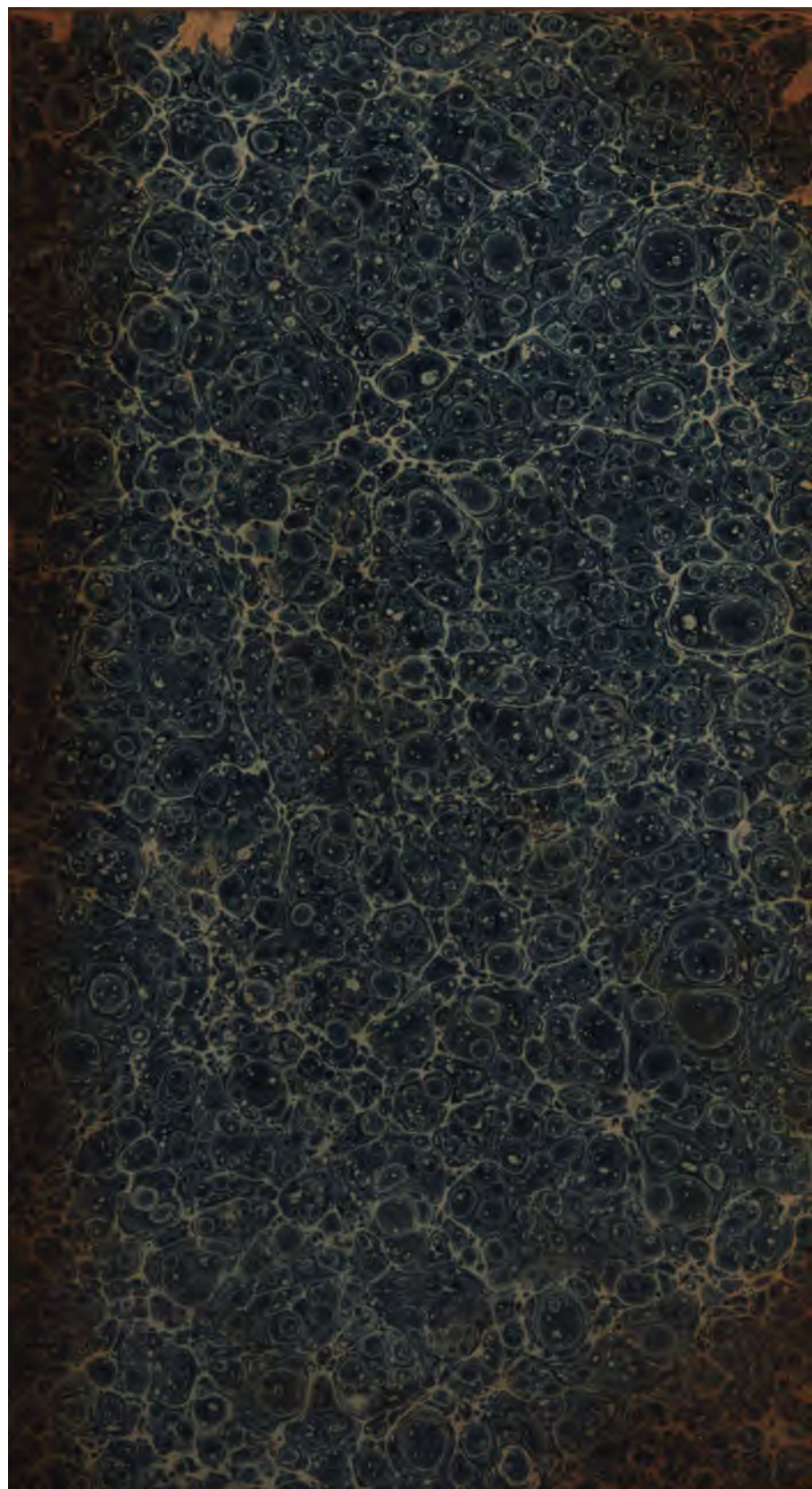
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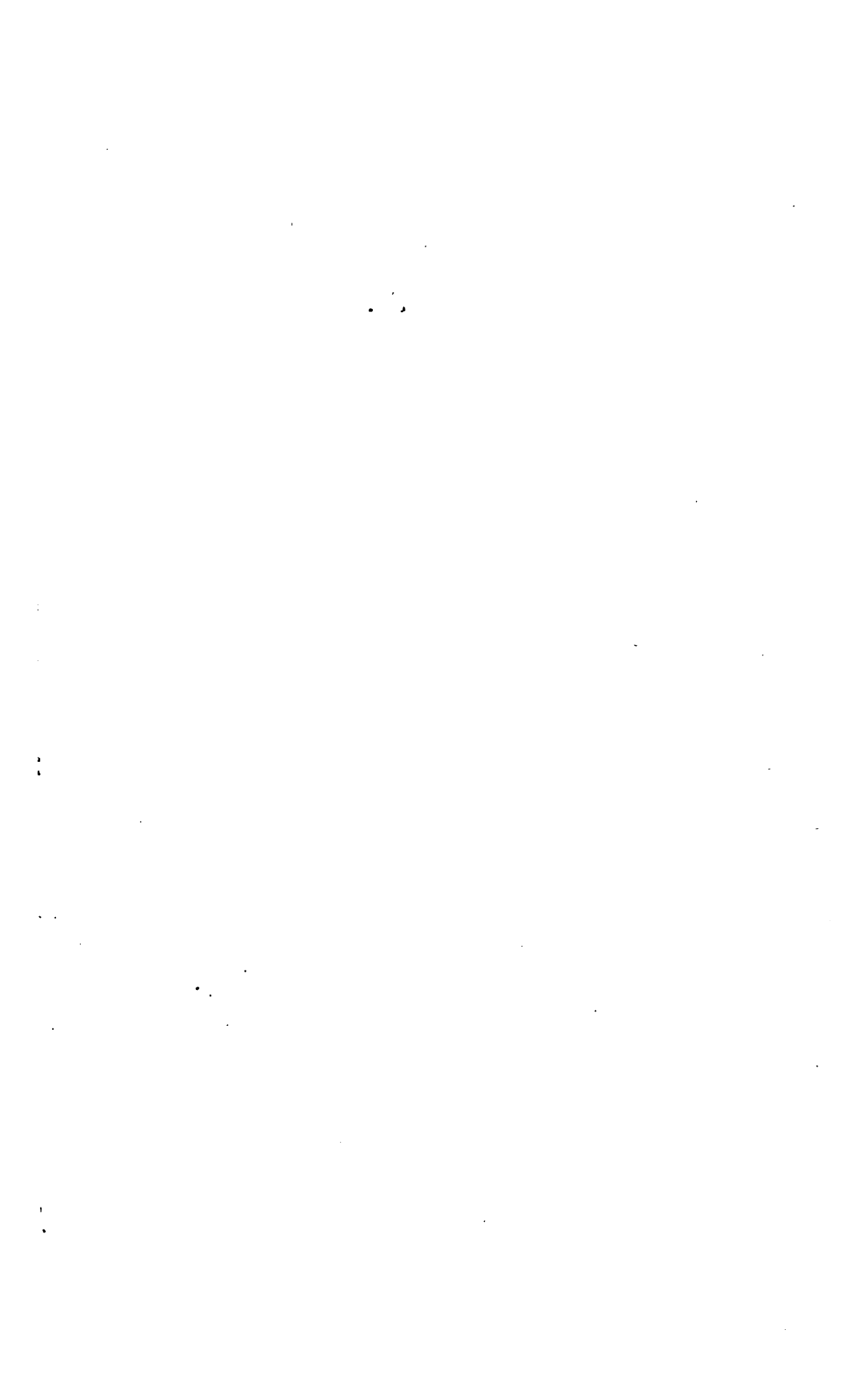
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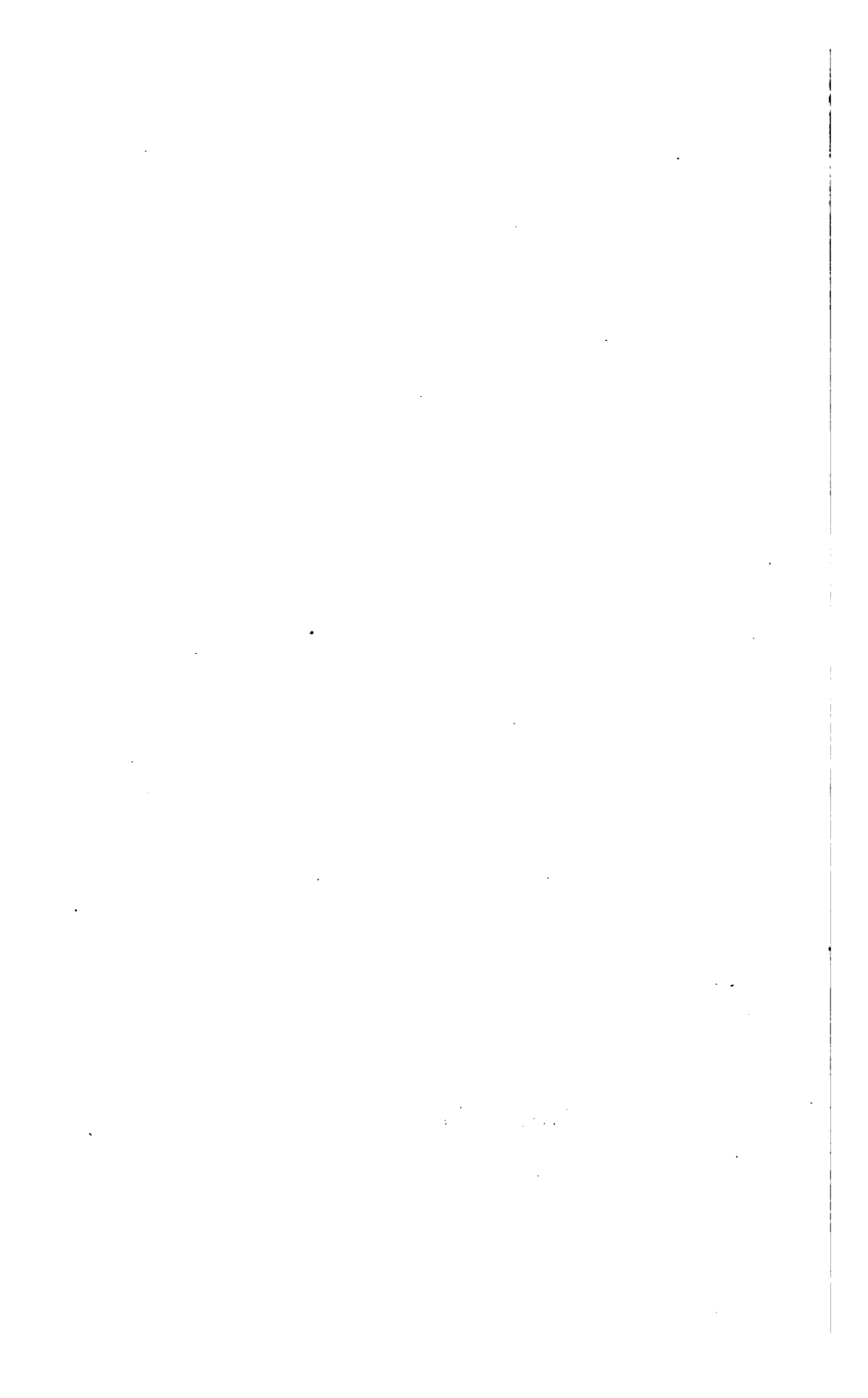
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"PAUL" SHEWN TO BE NO "UNITARIAN;"
BUT
UNITARIANISM PROVED TO BE ANTISCRIPOTURAL
IN ITS
ORIGIN, DOCTRINES, AND TENDENCY:
BEING AN
A N S W E R
TO MR. ROWNTREE'S "REPLY"
TO THE
"REVIEWER REVIEWED;"
IN WHICH
HIS FALLACIOUS STATEMENTS ARE REFUTED, AND HIS
CRITICAL PRETENSIONS EXPOSED.

BY THE
REV. W. B. CLARKE, A.M.,
MINISTER OF LONGFLEET.

"I have endeavoured to unravel Sophistry, detect Fallacies, and take off disguises, in order to set the Controversy upon a clear foot; allowing for the mysteriousness of the subject. The Gentlemen of the New Way have hitherto kept pretty much in generals, and avoided coming to the pinch of the question. If they please to speak to the point, and put the cause upon a short issue as may easily be done, that is all is desired."

WATERLAND.

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**LONDON:**  
**MESSRS. RIVINGTON, ST. PAUL'S CHURCHYARD;**  
**POOLE:—J. SYDENHAM, 105, HIGH-STREET.**

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1836.

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"There never was any age, wherein the Heretics did not say, that *the Church had changed its doctrine* ; nor was there ever any time, wherein they were not confuted, *first, by Scripture, and secondly, by Tradition*, that is to say, by the testimony of authors, who lived before the rise of those heretics. When we object to them any passages of Scripture, they try whether they can make thereof any compound or disjunctive Syllogisms: they study Geometry and Logic, and pervert the simplicity of the Faith taught in the Holy Scriptures, by their false subtilties, which is the common character of all heretics."—[Writer against Artemon, in Eusebius, v. 28. A.D. 150,—quoted by Du Pin, i. 68 ]

"To the Law and to the Testimony let the Appeal be in the first place ; and next to the united suffrages of the primitive Churches, as the best and safest comment upon the other. On these two pillars will our faith for ever stand, firm and unmoveable, against all attempts ; whether of vain philosophy, to batter the doctrine, or of vainer criticism to corrupt or stifle the evidence : and the gates of hell shall not prevail against it."—[Waterland's Second Defence, p. xxiv.]



## ANSWER, &c.

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**T**HERE is an old saying, "*discretion is the better part of valour.*"

Mr. Rowntree has *deemed it prudent* to issue a *reply* to "The Reviewer Reviewed," in which his criticism of Mr. Dudley's sermon, on Col. i. 16, was handled, certainly, with no intended personality or ill will, however it may read to the author of the discourse on 2 Pet. iii. 15, 16. Whether he has been *really prudent* in *provoking an ANSWER* to his *reply*, is his affair, and not mine.

He makes a stir about *anonymous* publication, and is pleased to hint, that an advantage was taken of him thereby, and that it was unfair, if not actually dishonourable. It will be as well to blow the dust out of his eyes on this score, before we proceed further. The tone of Mr. Rowntree's discourse was, evidently, that of a person who wished a circulation and perusal of his lucubrations,—such it appeared to me;—and, as no vehicle is so likely to extend a writer's fame, be it for good or for bad, as a *review* of his labours, there being no means of the kind in Poole, one was expressly originated in his honour; and thus Mr. Rowntree's learning might have slept in undistinguished repose on the shelf of his publisher, but for this attempt to give him a wider introduction into the critical world. If, in so doing, any injury has been done to his sensibility, let these remarks remove all idea of wilful attempt to gain an advantage over him. The *fashion* in England of *anonymous reviewing*, was not, however, the *invention* of the writer of these pages; and, for his part, he would gladly see the custom of the French adopted in this country; and let every man, whether author or reviewer, stand or fall by his own credit. But, in the present instance, there has been no concealment;—the author of "the Reviewer Reviewed" made no particular secret of it;—nor was silence enjoined upon the publisher, except to a certain point, and that, because of no unfairness to Mr. Rowntree, of whom he has no *personal* knowledge, never having even seen him in



the flesh, but from a motive of a different kind,—a motive which did not originate in “anonymous abuse,” but in a desire to prevent the possibility of personality. He hopes, however, that whatever *advantage* might accrue to Mr. Rowntree from the “signature,” will not be the *less, because* it is appended to *this*, instead of a former canvass of Mr. Rowntree’s opinions. Mr. R. appears to attach much importance to such matters, for he says, “I did not take the *precaution to shelter myself from any reply*, which the author of the “Sermon” might have thought fit to have made, by fixing to my “remarks” an *anonymous* signature.” (p. 4.) Oh! dear no:—the whole object of Mr. R. appeared to be to *write himself into notice*; and by so doing, to increase his recruits in Hill street. *Anonymous* signatures would have spoilt the sport. But do not let him deceive himself in this, as in other points;—it was not *fear of a reply* which induced the adoption of the office of reviewer,—for, with favour be it spoken, Mr. R. is not such a formidable opponent as he imagines himself,—at least, if I am to judge by “the Remarks,” and “the Reply,” a boy of 16, with such knowledge of Greek, as boys of that age generally possess, and a little common sense, would be able to crack Mr. Rowntree’s criticisms, as far as I have seen, as easily as the *critical squirrels*, (of which his friend, Mr. W. J. Fox, speaks,) *who crack the nuts which they find in the tree of life!*\* I have no fear with the little pebble of scriptural truth, and the sling of honest zeal, to come to this Philistine of Hill street, as David did to Goliath of Gath; “for the battle is the LORD’s, and *He will give it into our hands.*”

In matters of *doctrine*, (the subjects being so awfully important,) neither the celebrity of Mr. Rowntree’s fame is likely to advance his interpretation of them, if *that be wrong*; nor is the humility of my name likely to add lustre to the interpretation which the church espouses, if *that be right*; whatsoever may be the upshot of the affair, whether *Unitarianism* do or do not accord with the Gospel of Christ, Mr. Rowntree’s name, in my humble judgment, has not advanced it a whit nearer to the true standard; nor will mine add renown to a cause already renowned by the testimony of prophets, apostles, and martyrs, and the triumphs of the great and good, for 1800 years.

\* ——— “the SECOND LARDNERS, as spruce academics call one another, who speak contemptuously of popular preachings, and seem to think the tree of life only planted for critical squirrels to crack nuts in its branches.” (See Fox’s Letter to the Old Unitarian, p. 39.)

As for the dignified epithet of "*anonymous ABUSER*," (p. 5,) it does not anger me in the least;—my difference of opinion is not respecting PERSONS *professing doctrines*, but respecting DOCTRINES *professed by persons*; nor will I quarrel with Mr. R. about this or any thing else. Whatever *advantage* he may derive from exciting me to strong language, he is welcome to:—I hope it may be found to counterbalance the *disadvantage* of the said "abuser" having been "*anonymous*!" So far from wishing ill to Mr. R., I attempted to do him, and others, a service. Believing that he is in error, yea, (let him not be offended,) in *heresy*,—(for if HE *is not* in error and heresy,—*I am*, as he will tell me, and with me, the church of England—and all the Romanist and Protestant Churches of Europe, Asia, and America, and all orthodox dissenters likewise.)—believing, I say, that he is in such error, I endeavoured to shew him, and through him those whom, in my opinion, his doctrines mislead, that path to truth, which, I cannot help thinking, he has abandoned; and if *such* be *abuse*, let the consequences follow, as fast and as thick as Mr. Rowntree's imagination may pour upon me the hail of his indignation. I attempted to set him right; if I have not succeeded, it is the fault of my *deed* and not my *will*, and of the weakness of the *advocate* and not the *injustice* of the *cause*. I appeal from Mr. R. himself to a writer of *his own persuasion*—an "*Old Unitarian*," and will rest with him my defence on this head.

"To liberate them from speculative error, and from the "slavery of prejudices, which when pursued to their consequences, must materially injure their mental peace, is a "most desirable object. *Now this object is set at an immeasurable distance by the language and deportment of several "modern champions of the Unitarian faith, who, when "they cannot persuade, appear to think that they have done "something, by producing irritation and alarm. If they "entertain the hope of spreading THEIR HERESY, ' (mind "this, an old Unitarian calls modern Unitarianism HERESY!)" "through the world by dint of numbers and physical force, "their plan of operation, although not very promising, might "be considered as not wholly unsuitable to the end in view, "inasmuch as the generality of mankind are more disposed "to yield to vehemence than to any other attribute or quality "in a speaker or writer; but, on the supposition of a different "object, it is, of all others, the least likely to succeed."*—*Monthly Repository, May, 1817.*

This is true, because vehemence on one side begets it on the other, and in a contest of the kind, *vehement truth* will prevail over *vehement error*. "*Magna est veritas et prævalabit.*" It will be seen in this extract, that even Unitarians themselves cannot help commenting on the weapons they themselves employ. Mr. Rowntree considers it *abuse* to designate *his* attack on Mr. Dudley by its right name: but he thinks it *no abuse*, to tell us, 1st—that the Church of England is "*built*" "*on acts of parliament as its foundation, the king himself being the chief corner stone!*" (Reply, p. 4); 2nd—that "*the very head and front of his offending is,—that he disputes the power of the Church established by LAW*" "*to decree*" according to Article XX, rites and ceremonies, and authority on matters of faith;"—3d, that, according to that veracious gentleman, *the late Jeremy Bentham*, (with whose memory be peace!) "*4,999 out of 5,000 lay members of the Church of England are really dissenters from that Church!*" He adds, moreover, 4thly—as if to keep the said laity in good humour: "*How many, or I should say how few, are they who MINISTER at her altar, that believe in the WHOLE of the 39 Articles?*" And then, 5thly—to settle all this upon an individual, as a supposed example, "*one might fairly suspect from the MANNER in which I am accused of uttering*" "*all kinds of censure of the Church of England,*" "*that the writer LIVES by the altar!*" (Note to Reply, p. 3.)

Now to prove this "*censure*" to be "*abuse,*" and saving the odour of those "*good manners*" (p. 3) which Mr. R., amongst his other recommendations, boasts of, to be somewhat worse than abuse,—something which I shall not name,—I shall take all these assertions in order, not as they occur in the note, but as they occur in the quotations, which have done for the note, what I hope to do for all Mr. Rowntree has written,—*turned it upside down.*

1st. Touching "*the corner stone of the Church;*"—I leave it to Mr. Rowntree's conscience to decide, whether, when he wrote these words, he did not know, that no Church-of-England man ever professed such a notion,—and that, in quoting Chillingworth's words\*, "*The Bible only is the*

\* Mr. R. shews himself at every turn incapable of literary generosity. The words of Chillingworth are: "BY THE RELIGION OF PROTESTANTS, I UNDERSTAND—THAT WHEREIN THEY ALL AGREE:—THE BIBLE, THE BIBLE, I say, THE BIBLE only is the Religion of Protestants. Whatever else they believe besides it, and the plain irrefragable and indubitable consequences of it, well may they hold it as a matter of opinion, but not as a matter of Faith or Religion; neither can they with consistence to their own grounds, believe it themselves; nor require the Belief of it from others, without most high and most SCHISMATICAL PRESUMPTION." (ch. 6, n. 56.)

religion of Protestants," he did not himself refute the assertion, knowing, as he must know, if he has ever read, as he professes, the Articles of the Church of England, that Article VI. declares, that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." Now the Holy Scripture tells us, that "*Kings are to be the nursing fathers of the Church.*" (Is. xlix. 23; and that "*other foundation can no man lay than is laid, which is Jesus Christ.*" (1 Cor. iii. 11.)—illustrating this elsewhere by the remark, "*built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.*" (Eph. ii, 20). No doubt, there are many who would prefer the notion of "*acts of parliament*" for foundation, and the "*king*" for a corner stone, because Acts of Parliament are revoked more easily than *prophets and apostles*; and earthly kings are deposed more easily than "**THE KING OF KINGS AND LORD OF LORDS!**" But such *would* the Church of England, *not* prefer—though she is compelled to submit to acts of Parliament; for, what says she in her Article XXXVII? "Where we attribute to the King's Majesty the chief government; by which title, we understand the minds of *some slanderous folk* to be offended; we give not to our princes the ministering either of God's Word, or of the Sacrament, the which thing the injunctions also lately set forth by *Elizabeth*, our Queen, do most plainly testify; but that only prerogative, which we see to have been given always to all godly princes in Holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain, with the civil sword, the stubborn and evil doers." But, supposing the Church to be "*built on acts of parliament\**,"—whose fault would it

\* It is a maxim of English law, according to Blackstone (vol. 1, 160,) and Delolme (p. 118), that Acts of Parliament can do any thing but make "a woman a man, or a man a woman"—and, therefore Mr. R. may look forward to that political millenium, when the Church "must undergo a little reformation at no distant period" (p. 4), with hope, that the OMNIPOTENCE of Parliament will no longer "exclude him from her portals;" but surely he cannot suppose, that Acts of Parliament can unmake ПЕРВОДОХУ, reform ORTHODOXY, or open the "portals" of the Church of CHRIST "to those who will belong to it just as little as they now do, when the Church of England shall not be "ESTABLISHED," but UPSET by "LAW." Whether Unitarians ever belong rightly to an Establishment in England, or not, Unitarianism, in the opinion of those who now embrace the doctrines of the established church, will be just as far from the truth as ever. Orthodoxy was in fashion long before Acts of Parliament were heard of—and will keep its ground when Acts of Parliament shall have put the mitre on Mr. Rowntree, in spite of himself!

be?—Or whose loss is it already, so far as acts of parliament *do supersede the obsolete canons of the Church?*—Why; it is the fault of the parliament;—of those seceders from the Church of England,—who are in parliament, and who deny to ministers of that Church, that which Unitarian ministers may enjoy, viz., the right of legislating as members of parliament, for “this act of parliament Church!” And thus we behold Unitarians making common cause with those from whom they differ *toto cælo*,—to degrade the latter, over whom they already exercise *the office of legislators!* But it was so once before! when “*Christ*” was to be condemned, because “*he was the King of the Jews,*” they *who where at enmity could unite*,—and whosoever should write the history of the overthrow (if it should ever please God to remove her candlestick from its place) of that branch of Christ’s church, which professes, most valiantly, *THE ETERNAL kingship of Christ*, may perhaps, borrow the expressive words of the Gospel: “*The same day Pilate, and Herod, were made friends together; for BEFORE they were at enmity between themselves,*” (Luke xxiii. 12).

Loyal, as all Church-of-England men are, or profess to be, their loyalty has not gone to such extremes, as setting up their *earthly* monarch in place of their *heavenly king!* And so I leave Mr. Rowntree on his new fashioned corner-stone, hoping, that when he resolutely sets about building, he will have *more solid ground* to lay *his foundation on*, than he has selected for the Church; thanking him, at the same time, for the confession, that the Church has, at least, “acts of parliament *with her*”, as well as the Gospel. Pity ’tis, his communion has *neither!*

\* It must be a matter of sorrow to many sincere lovers of their country, to see the pains that are taken so industriously to separate the state from the hallowing influences of religion. It is no argument to say, that religion may be secularised by the state; that is an abuse of our forefather’s wisdom, not the correct use of their institutions. No true churchman wishes such abuse;—he suffers more from the evil than any one else. But the junction of Church and State (*A CHURCH and THE STATE*), is the only guarantee that CHRISTIANS shall not have an INFIDEL GOVERNMENT, and that, they who are now Dissenting Protestants, should not be subject to a Romanist Prince; it is the only guarantee against indifference in Religion, and anarchy in Politics. Even under the Pagan Romans no Consul went into office, till he had been to the temple of Jupiter, and paid his homage there. This doctrine by no means shuts out Reform of grievances, and restoration to purity, when required. But men, who see things with only one eye, are apt to censure Churchmen for what they cannot help: they quote obsolete Canons against private clergymen, and talk of the starving Curates as if they were the representatives of Saturn who ate his own children. Yet withal, the CONVOCATION, by which the Church would reform herself, is denied her. The Church is branded as intolerant, and church rates and tithes are employed as common images in rhetoric, with the bayonet and the bludgeon. Excommunication is talked of, as if the Queen Mary had risen again; the accusers forgetting all the while, that by neglecting the offices of religion in the Church, they virtually excommunicate themselves. There are cases in which Church Rates do not assist the Church—I can afford an example. And as to Tithes, there is not a clergyman living by them, who would not rather live without the unpleasantness of collecting them. The time is coming when I hope every real grievance will be removed. But whilst this Reform is in advance, why cannot men let the question rest? It looks like unchristian triumph.

2.—Respecting Mr. R.'s "*schism and sinfulness*," and the quiet imprecation, "*on other heads than our own, be our schism and sinfulness!*" (p. 4), I shall only observe, that no doubt, they will fall upon *other heads*, and if they were not likely to do so, they might be enjoyed undisturbed; but it would not have been amiss, to have taken a hint from the *Jews*, who, bad as they were in *actually* crucifying the Lord of glory, had, at least *common honesty* enough to say "*His blood be on us and OUR CHILDREN!*" (Matt. xxvii. 25).

"*The very head and front of my offending*" adds Mr. R. "*is, that I dispute the power of the Church established by LAW, to decree according to Article XX, rites and ceremonies, and authority in matters of faith.*"—Now, what is the fact? So far from making Mr. R.'s disputing of "the powers of the Church," &c., "*the very head and front of his offending*," it was *actually* passed over in "the Reviewer Reviewed," *unnoticed in any way*; because, it was supposed, that such an assertion as *Mr. R. made about Article XX*, required no further disproof, than the mere perusal of that Article, in the Prayer book, would suggest to the veriest infant, who could read a word of five syllables. But, as Mr. R. has given a fillip to my memory, by a second allusion to this *awful article*; it may be as well to quote it *unmutilated*, by which it will be found, that all this "*much ado about nothing*," recoils like an overcharged gun upon the unhappy person who, unfortunately for himself, pulled the trigger, not wounding his opponent, but *knocking himself down*.

"*Of the Authority of the Church.* The Church hath power to decree rites and ceremonies, and authority in controversies of Faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet as it ought not to decree anything against the same, so besides the same ought it not to ENFORCE ANYTHING to be believed for the necessity of salvation."

And what does this article amount to? That the Church of England, like every other society, has a right to decree rites and ceremonies for the use of her members, ACCORDING TO THE SCRIPTURE AND NOT CONTRARY THERETO; and that, so far from being *infallible*, her authority is not to impose faith, but to decide controversies amongst her members in matters of faith, yet strictly according to the Gospel.

"This," says an able expositor of this Article, "is the principle of all creeds, and indeed the only principle upon which the unity of 'the faith once delivered unto the saints' (Jude v. 3), can be preserved. Every church, therefore, must possess a right to compose new, or to alter existing articles, according as the circumstances of the times shall make it necessary to defend the purity of Christian doctrine against prevailing heresies, and to point out to the unlearned part of the community, the snares which may be laid in their paths."—(*Tomline's Theology*, vol. 2, p. 342. See also *Hooker*, lib. 3 and 8.)

Surely, surely, Mr. Rowntree cannot think, that *his disputing this power* is a matter of such moment, as he states it to be! I might think that a person who does not, by his own refusal to profit by her, belong to the Church of England, would be presumptuous, in attempting to *dispute* or to *interfere with* what he puts out of his own power to have the least concern in,—but such a proceeding would not elicit an angry feeling, or the slightest emotion of any kind, beyond the regret, which one always feels, to see a man who thinks himself marching along the high road of legitimate duty, floundering about in a quagmire of his own creation. The Church of England claims no more power to decree *rites* or *ceremonies* for those who dissent from her, than she does to regulate the cut of Socinian or Unitarian orthodoxy, or to dictate the length of the three tails, that make the dignity of a Pacha in Turkey. She claims no more for *her* members, than Mr. R.'s community claim for *his*;—and, I suppose, there are *rites* and *ceremonies* in Hill Street, as well as "*authority in controversies of faith*," else there is a minister without any authority, and faith without any standard! And so much for the *mutilated* Article XX., and *assumption* of *power* in "*the Apostolic Church*." If all Mr. R.'s expositions are as correct as these, much good may his preaching do his followers!

3.—As to the 4,999 lay hypocrites, out of every 5,000 members of the Church,—a charge made by Jeremy Bentham, at *second hand*, after "*an honest but zealous Church-of-England man*," and here repeated by Mr. R. as an authority for his own surmises, it may be as well to ascertain what credit is due to the said Jeremy. Now, on turning to a very celebrated work of his, entitled, "*Not PAUL, BUT JESUS*," published under the name of *Gamaliel Smith, Esq.*, we discover that the said Jeremy, *alias* Gamaliel, *accuses St. Peter of inverting* the declaration of Jesus, that "it is

better to give than to receive" (p. 154); ridicules the "trustworthiness and zeal" of Barnabas (p. 155); calls Silas a rat (p. 199); accuses *Jesus himself* of teaching "*Blasphemy against the Mosaic Law*," (p. 69, note); objects to a positive command of the Almighty as a *useless prohibition* (p. 169); denies the conversion of St. Paul; states that the acts of the Apostles are to be *believed where the contents seem probable*, and, *vice versâ*; denies "St. Paul's blindness" (p. 18 and 34); ridicules his labours as *fictional and imaginary*; and accuses him of "*simple falsehoods\**," in "*multiplying the resurrection witnesses*" (1 Cor. xi. 23); and brands him with "perjury" (p. 256); and says that "*the Man of Sin*" is a *bugbear and hobgoblin*;" and then having "*put an extinguisher upon him!*"<sup>3</sup> sets up Paul in his place. So much for Jeremy Bentham's theology!—now for his politics. In the appointment of the seven deacons (Acts vi. 5), he sees "free election,—*election on the principles of universal suffrage*" (p. 202); and "that in the christian world, *if government in any shape has divine right for its support, it is in the shape of democracy;—representative democracy—operating by universal suffrage*" (p. 217)!! This, my lay brethren of the Church of England, is the gentleman, upon whose authority Mr. Rowntree has the goodness to tell you, that "*not more than ONE lay member of that Church in five thousand, subscribes in his heart, to the whole of the 39 Articles!*"—in other words, there is not *one* in all Poole or its neighbourhood! What sort of person "*the honest yet most zealous Church-of-England man*" may have been, judge ye from the probability of Jeremy's *idea of honesty in an apostle of Christ!*

But, nevertheless, you do not stand alone. "How few are they who MINISTER at her altar, that believe in the WHOLE of the thirty-nine Articles!" exclaims the energetic Mr. Rowntree. The aforesaid Jeremy says, elsewhere, that "*as anything may be proved by a person who has £20,000 a year, therefore bishop Tomline's evidence in favour of the authenticity of the Acts of the Apostles, must be invalid!*"

As I do not happen to possess £20,000 a year, my evidence in favour of the Church, according to Jeremy, ought to go a long way further than bishop Tomline, or bishop Rowntree, unless "*living by the altar*" puts me, at once, into the scale of the *prove-all's*. And, unfortunately for my good neigh-

\* These words are the running title of at least twenty pages in "Not Paul but Jesus!" One chapter is headed "PAUL, &c., Was he NOT ANTICHRIST?" (p. 366.)



bour, in Hill street, whatever *he* may do, I do not happen to “*live*,” but to *starve by the altar*. I should not have deemed such an allusion tolerable on any grounds, except to throw off, with the respect which it merits, Mr. R.’s insinuation, that I have defended the church from *unworthy motives*—for the sake of *filthy lucre*.

Fie, fie, Mr. Rowntree!—I have been a minister of the Church of England since 17th May, 1821. During that period, I have, with the exception of a short interval, been actively employed in connection with numerous, and respectable congregations;—and, during that period, I have also written not uselessly in favor of religion as professed by the Church of England, though, like the sybilline leaves, many of my pages are scattered to the winds. *Of course, I ought to have lived by this labour!* My education and settlement in the Church, including all expenses at school, college, &c., &c., cost my father not less than £1900;—and, give me leave to think, that the money was, in one sense at least, not thrown away. What would not the same sum have done in *commercial* pursuits? At 4 per cent., the annuity would have been from this sum £76 per annum *for life, without labour*. Now my gross receipts up to July, 1832, including *fees* as well as *stipend* (the former of which I have always considered the *droits* of the poor, to say nothing of parochial contributions and subscriptions,) amounted to £783, or rather more than £70 per annum, *with hard labour, and not for life*; so that up to that time, I had an average income from the “*altar*,” of not quite 27 shillings per week—besides a direct loss of £1117 into the bargain! Since 1832, owing to delay in the consecration of a church and sickness occasioned by the effects of officiating therein, I have not received sufficient from the “*altar*,” to pay the expenses of medical attendance, and its concomitants, change of scene, &c. &c. How far, therefore, my “*living*” by the *altar* may have biassed me in my defence of that altar, I leave to such, as think there may be upon earth honesty in bands and surplice, even if the wearer have, as is in my case, to pay for the washing of the latter, nor shall I say a word more on this head, than, that I offer a thousand apologies to the public for any reference to the subject.

I am, however, constrained to hint, that Mr. R.’s inuendos about *Preachers*, (p. 11, 12, Reply,) in a passage that is disgraceful to him as *one*, as well as his general remarks respecting MINISTERS of the Church, comes with but sorry

recommendation from a *minister* of a persuasion, which has been *legally* prohibited from appropriating to themselves, lady Hewley's bequests made for the purpose of proclaiming doctrines, which his sect *deny, ridicule, and condemn*. *Charity* would lead me to hope, that there is no one *out of the Church*, of whom it could be *more truly* said, than of those within her pale, (of which Mr. R. must be a better judge than I am;)—

“He learned to prattle—for he wished to eat!”\*

“I now come,” says Mr. R., “to what appears to be the churchman’s glory, and the chief excellence of his *review*, viz., ‘Paul no Socinian;’ which shews him, after all, to be but *one* born out of due time. *The term, of course, is used as being one of reproach*. When a charge is *proved* to be false, the reproach ought naturally to fall back on the person who makes it. Our *anonymous* churchman is safe again,—safe so far in that he will not have the mortification of being *called upon* even to retract it. We admire his caution,—it is a mode of warfare, which they, who are contending more for *victory* than for TRUTH, act very wisely in adopting. The *design* of the anonymous churchman, in speaking of Paul as ‘no Socinian,’ may, we think, be fairly estimated by the following observation of lord Brougham:—‘What is called the heresy of Socinus,’ he observes, ‘is what *no* professors ought to be charged with; it is VITUPERATIVE,—it is *unfair*,—it is not, I believe, applicable to the Unitarians, or to their doctrine; and, therefore, a man might object to the question (*i. e.* are you a Socinian?) as a TRAP, or, indeed, as an *indignity*.’ Now this language of his lordship is particularly ‘*applicable*’ to all *anonymous* writers, who use the term ‘Socinian’ to distinguish *any* body of Christians in the *present* day; unless it be employed through *ignorance*,—a plea which the churchman is welcome to urge for his own benefit. However, it may be of service to *others* that we shew what is *properly* the doctrine of a follower of Socinus. We beg by the way to observe,—that ‘Paul is no Socinian!’ We agree admirably on *this* part of our discussion. However, it does not follow that, *because Paul was no Socinian, he was not a Unitarian*.”

\* Lest Mr. R. should think this retort unjustified—he is reminded of what an Old Unitarian has said:—“As connected with the zeal and animation of the pupils of the new Unitarian school may be considered their fondness for assembling together for the purposes of praying, preaching, eating, drinking, toasting, &c., with all the concomitant exhibition of eloquence, whether sacred or CONVIVIAL.” [Monthly Repository, June, 1817.]

Whether this renunciation of the *Socinian* heresy be, however, a feather in Mr. R's cap, which the writers of his school (who saw no such honour in the word *Socinian* in former days), may determine; I do not presume to say:—it may, perhaps, be matter of *condolence* as well as of *congratulation* to Mr. R.—“Those in England,” says the Unitarian author of an answer to Dr. Edwards, “who call themselves ‘Unitarians,’ never were in the sentiments of ‘*Socinus*,’ or ‘the Socinians. *Notwithstanding, as our opponents have pleased themselves in calling us Socinians, we have not ALWAYS DECLINED THE NAME: because, in interpreting many texts of Scripture, we cannot but approve and follow the judgment of those writers, who are confessed by all to be excellent critics, and very judicious.*” Do we do Mr. R. any injustice then, if we consider him so far a Socinian as he agrees with this *judgment*?\* *Socinus, “that great and good man,”* however, only brought together all the heresies of the old time, and made a new doctrine out of them all by his own amalgamation of their materials;—and it is certain, that *some* of his opinions are *those*, to which Mr. R. lays claim, on the score of their antiquity. “Perhaps,”—says Dr. Edwards, in his *Preservative against Socinianism*, (pt. iv., p. 381.) speaking of divers points then at issue,—“perhaps our *English Unitarians* will pretend that they do not come “within compass of this charge; because they, good men, “are convinced of the falsehood of those *Ancient Socinian* “opinions, and therefore disown them, having made free and “frequent acknowledgements of the *Infinite and Spiritual* “nature of God. *But I doubt the sincerity of their Faith “in these particulars.*”

I by no means, however, profess to have a sufficient knowledge of what Mr. R. *believes*, or what he does *not believe*, to decide whether he is sufficiently free from Socinianism, to save him from the imputation. Nor do I profess to be as good a judge in Unitarian matters as my Lord Brougham and Vaux, who, I imagined, had graver matters on his hands, than the chemical analysis of heretical punctilios; certainly he is a very learned person (and his splendid powers, profound talents, and multifarious erudition, I admire); but, with leave be it said, I cannot help marvelling, by what wonderful properties of forensic or judicial second sight, his observation about Socinus is so applicable to *anonymous* writers in general; or how his opinions any how can estimate the *design*

\* He applies this principle himself to Locke, Newton, Milton, &c.

of "the anonymous churchman," in particular, in speaking of Paul as "no Socinian," which position Mr. R. "*by the way*," cunningly, both *denies* and *admits*. This incautious admission will cost his candour and common sense very dear, and prove a more formidable "TRAP," than any I could set for him. If he had referred to p. 10 of the "Reviewer Reviewed," he might have read an explanatory note, which would have saved him all this virtuous indignation. He actually quotes the note in his present work, so that this is inexcusable. I however am bound to believe him, though I shall point out his inconsistencies further on. Remove the word "Socinian," what would he have had to say? It has enabled him to write a second pamphlet,—and he ought to be obliged to me for the opportunity I have afforded him of shewing his skill, his judgment, and literary honesty. As to the TRAP itself, I gave the usual notice—"Man-traps set here"—by expressly declaring as follows:—"By the term "*Socinian*," we mean to express those classes of persons of "all shades who deny the full *divinity* of Christ as *God*, including the *falsely called* UNITARIANS." If Mr. Rowntree then, goes a poaching after this, *who* is to blame, if he be caught in a trap?

All his professed indignation is, therefore, "*vox*," (or VAUX) *et præterea nihil!*" I may be "*one* born out of due time"—so was St. Paul: I am therefore in good company.

After having waded through Belsham's Calm Inquiry, without having once stuck in the muddy channel, through which his doctrine flows, after having cogitated on the summary views of the various opinions which have been entertained respecting the person of Christ, &c.; and after having read of the *Proper* Unitarians, amongst whom Mr. R., it now appears, rejoices to be numbered;—and after having in vain tried to find out, by anything in the "Remarks," whether he is a Gnostic, an Ebionite, a Cerinthian, a Arian, a Unitarian, an Anything-arian, or a Nothing-arian; a Belshamite, or a Socinian; I chose the latter, as comprehending the main features of all the former, (knowing how expert gentlemen of this stamp are to find a hole to creep out of an argument);—and because I did so choose the latter, it is clear, what embraced *all*, could be no "*reproach*" to *any*\*. Besides, Mr. R. must know, that in the Racovian Catechism. the term *Unitarian* comprehends *Socinian*. (See Ree's Trans. 1818.)

\* Mr. R. would have done well to have shewn the impossibility of his being taken for a SOCINIAN. He is, however, very fond of Mr. Locke. He quotes his authority and protests like him against Socinianism. But so do all the Unitarians, yet Locke's wrong

Moreover, so lately as 1817, Unitarianism itself was undefined;—and Mr. R. must know, that a controversy was carried on upon the very subject, in the *Unitarian Magazine*, *The Monthly Repository of Theology and General Literature*, and afterwards published at Chichester, in 1817; and an *old Unitarian* closed his second letter, in reply to the Rev. W. J. Fox, whom *some* Unitarians consider as great a man as St. Paul, (Mr. Fox having said as much of himself in his sermon for the Unitarian Fund, 1817,)—with these significant words:—"Have not the *Old Unitarians* given birth to the *New*; and can a more hopeful offspring be imagined? It is true that the parents and the progeny differ in *this respect*, that the *former* were very little solicitous about the number of their proselytes, and the *latter* appear to be much at *their ease on most other points*!"

Mr. Rowntree will, therefore, please himself as to his *antiquity*, or his *novelty*; and equally please me by substituting "old" or "new *Unitarian*" for the term "*Socinian*," wherever it occurs in the Reviewer Reviewed; and so by reading "Paul no *Unitarian*;"—"the churchman's chief glory, and the excellence of his review," will remain untouched; and the task of refuting the arguments he advanced from the original Scriptures remain unanswered;—Mr. Rowntree's virtuous anger will sink into a soothing calm; my lord Brougham's TRAP will be no longer un-sprung; neither will the *reproach* recoil on any party concerned. To accommodate Mr. R.'s *nervous excitement* about poor Socinus, I have, accordingly, in this "*answer*" to his "*reply*," as he will see, substituted *Unitarian* for *Socinian*; and left the matter just where it was, neither puzzled nor alarmed by the *manœuvring* of his *ready wit*. If I had in my note used "*Orthodox*" for *Socinian*, perhaps it would have passed; yet NO TERM is of any danger to an argument, IF it be DEFINED, so that BOTH PARTIES KNOW WHAT IS MEANT.

views were (despite all the protesting) Socinian all over. Thus the "EXCEPTIO PROBAT ARGUENDUM."—Unitarians take just what suits them, no matter where they find it; and when they have done call it their own. Thus they climb up the ladder lent them by others, and then kick it down. They are shocked forsooth at Socinus—yet they follow him in a hundred things. Socinus (Epist. Andrew Dudith, p. 499,) says that the precepts of the Jewish law were so "light, vain, superstitious, and ridiculous, that they were unworthy of God," in direct contradiction to the Bible (Deut. iv. 7, 8); and Mr. Belsham says, speaking of St. Paul, "Such is the nature, of the Apostle's argument, which, to say the truth, is of no great weight." "We are authorised to admit the apostle's conclusions, even though we may doubt of the validity of his arguments and the correctness of his premises." The apostle does not say, that he was inspired to assert the "literal truth of the Mosaic history of the fall: probably he knew no more of it than we do" (Translation of St. Paul, vol. IV, p. 196, and vol. I, p. 110,) &c. &c. If Unitarianism is not Socinianism, they marvellously resemble each other. There is a FAMILY likeness in them.

— — — — — "facies non omnibus una  
Nec diversa tamen; qualem decet esse sororum."

Mr. R. has the benefit of all this vapouring about terms so defined, as not to be mistaken, except by one who is naturally, or, by pretence, incapable of understanding plain English!

I have seen much of the unfairness, and misrepresentation of some classes of interpreters who deny the *full divinity* of Christ—(a complaint made by all who have ever come in contact with their opinions and publications); nor am I unaware, how in all ages, the predecessors of the Belshamites have played the same “*bo-peep*” on the stage of theological discussion; evading truth, multiplying error, and weaving the cobwebs of logic to catch poor unwary critical flies, and when, all has failed, *stoutly denying the authenticity of the apostles, or the genuineness of the text of scripture*; lopping off here, travestying there, and *seeking to make God’s word speak according to their own predetermination\**, (of which I will give a few instances before I have done); nor am I at all surprised, that Mr. R. should have tried his hand at this, and sought to evade the result of a discussion of Scripture, in the original, by an absurd pretence about a term *actually defined*; or by the equally absurd pretence of catching me in a *trap* of Unitarianism in the blundering note to p. 7 of his Reply! I never expected Mr. R. would be inclined to allow what I asserted (see Reviewer Reviewed, p. 9); but I expected he would have attempted to refute it, and not make the sorry appearance he now does. If he really *can* shew us, that *Christ is not God*—why does he not do it? *Why does he not bring fresh arguments from the original text of Scripture?* Why does he quote a series of texts, to *prove what we all allow*, (the humanity of Christ,) and avoid *all those texts which prove the divinity of Christ?* Why does he quote a *part* only of Mr. Dudley’s position, and *part* of every thing, and the *whole of nothing?* Why does he affect to mistake the point at issue, and “*darken counsel by words without knowledge?*” (Job xxxviii. 2.) The truth is, Mr. R. is in a quandary;—he would, if he could, but he does not know how.—Belsham’s Improved Version, and Calm Enquiry, and all the learning of the Belshamites, whether old, new, proper or improper, original,

\* These are grave charges to make—but they are true, nevertheless; and any one may satisfy himself of that fact, who will refer to the Quarterly Review, vol. 30, p. 79—115, where Mr. Belsham’s doings in this line are shewn up, as they ought to be. See also vol. 8, p. 436; vol. 14, p. 43, 44; and vol. 1, p. 315—336. I give these references, because the Quarterly Review is easily got at, and the very subjects there discussed are “The Improved Version” and “Translation of St. Paul,” and the whole of the authorities in which Mr. Rowntree and the New Unitarians (I beg his pardon, Proper Unitarians) find their shibboleth. Let Mr. R. answer those reviews, if he can; I not only CHALLENGE him, but DEFY him to it.

or imitative, *have been refuted again and again*; and what can the poor fellows do, who are courageous enough to pin their faith on Belsham's sleeve, but ring the changes over again which have been rung till there is not a new variation to be invented to the same shuffling and illogical tune.

Mr. R. calls Mr. Dudley my *protégé*, in defiance of my assertion, that Mr. D. *knew not what I had said*; moreover, as my interference is *not with persons\**, but with *opinions*, I have nothing to do with the "general purport" of the "Sermon," as I before observed: that no doubt would be a *popular* theme with Mr. R., and I admire his *equanimity* in contemplating "the PENANCE *which his readers would INDEED undergo*" in perusing his dissertation! I will, however, tell Mr. R. a *secret*.—I have seen Mr. D. *since* "the Reply" came out, and he tells me, he had in his sermon NO INTENTION WHATEVER of alluding to the UNITARIANS: so that Mr. R. has brought all this upon himself for the mere love of it.

And, now, before I lay down my pen for a while, I will just say, that the note about "*Schism*," (p. 4,) I fully subscribe to;—but Mr. R. has still before him the very kernel in dispute, "*the unscriptural terms of communion*;" if he will shew the *unscriptural* terms in this case, as far as the Church is concerned, the whole matter will be at an end;—"the portals of the Church" will open to receive him, if he is willing to enter;—but do not let him imagine, that it is a matter simply between him and the Church of ENGLAND. If Mr. R. knows the opinions of Proper Unitarians, he knows that their great authority has said "*The worship of Christ by Trinitarians, Arians, and Socinians is idolatrous in the judgment of Unitarians*," (Belsham's *Calm Enquiry*, p. 349); therefore if the Unitarians are not in *heresy*, I am an idolater. But the *heresy* is heresy from the Church of Christ at large, and if "*worshippers of Christ*" be idolaters, then are *Independents, Wesleyans, Baptists, &c., &c., idolaters*;—and so were the apostles, for they worshipped Christ;—so were the martyrs;—so was the *primitive Church*;—and so have been *all Churches and all communities of Christians*, (save the

\* And here let me add, what to some may appear necessary. I beg then to assure Mr. R. that though I bear hard upon him as a *divine*, I have not the least personal disrespect towards him as a man. He might have avoided this discussion—but as he has been pleased to mingle with it unfounded charges against my church and her ministers, and bishops, he must bear the weight of what he has brought down upon him. Those who know me, are well aware, that I have no bigotry about me; I did not insinuate any thing against Mr. R.'s insincerity; but sincerity or insincerity is not the question—it is a question of doctrine—and admits of no compromise. But beyond the organ of his opinions, I distinguish not Mr. R. from any other man. Let this calm his mind, if he feels that he has "mistaken his man," which I suspect he did, when he penned the Reply.

Unitarians and their congeners,) from the days of Thomas, to the present hour! "My Lord and my God!" has been the constant salutation of the Church of Christ, as well as that of England—and yet, forsooth, from this *idolatrous* Church, Mr. Rowntree thinks it a dishonour voluntarily to exclude himself; and, at the same time, kicks against poor old Socinus with all his might, who happens, however, (and that is the cause of the said kicking,) to be a shade nearer orthodoxy\* than Mr. R. himself! (See Reply, p. 9.)

To *prove*, as well as *refute* this charge of idolatry, it will suffice to read the following texts:—

1. Thou shalt have no other Gods Before me.—Ex. xx. 3.  
2. Thou shalt worship the Lord thy God and him only shalt thou serve.—Matt. iv. 10.

1. They worshipped him (Christ) xxiv. Luke, 52, and xxviii. Matt. 9.  
2. Let all the angels of God worship him Heb. i. 6.

3. That all men should honour the Son, EVEN AS they honour the Father.—v. John 23.

(N. B.—This last text may illustrate what Mr. Rowntree has said about dishonouring the Son.—p. 6, Reply.)

Again, what can induce Mr. R. to *include himself amongst dissenters*—seeing that the *Independents, Baptists, Wesleyans, &c.*, are just as *IDOLATROUS as Church-of-England men*? If Mr. R. really believes the Bible, he must believe it his duty (if he also think Trinitarians *idolaters*) to dissent from, NOT WITH, the whole of "*the countless multitudes*," as well as the "*apostolic church*:" but does he know *what he believes*, or *what his belief leads to*? I very much doubt it.

Yes, he will say, I believe that the doctrine I hold "*is known and universally allowed to have been co-eval with the apostles*," and "*that we are Unitarians by prescription*,"† (p. 9.) &c., &c. "Stop a bit," my good sir, I would reply

\* I cannot but admire how Mr. R.'s conscience smites him for his unkindness to poor old Socinus. "And if they were" (Socinians) says he, *WHAT THEN?* Why they "*would be simply followers of Socinus*" (EXACTLY so) "*whom one of our ablest controversial writers and divines*" (Mr. Belsham, I presume, *Calm Enquiry*, p. 479,) "*has termed a great and good man*" p. 9.) Yet this "*great and good man*" is by my lord Brougham allowed to have been in "*HERESY*" (p. 8)—as his followers are in "*IDOLATRY*," by Mr. R.'s "*ANONYMOUS*" authority—and to be called Socinians is "*VITUPERATIVE*," and "*ouïfais*," and an "*indignity*!" We may echo the important query, "*WHAT THEN?*" especially as Mr. R. keeps back what follows. "*Socinus, though a great and good man, is not altogether clear from the suspicion of having been accessory to the sufferings of Francis David*," who, as Belsham tells us, was in heresy, and when Socinus was sent to convert him and failed, that "*great and good man*" was instrumental in throwing him into prison, where he died, "*a melancholy proof, that persecution is not limited to any party*," Let the admirer of the "*great and good man*" refer to the bottom of p. 14 of his Reply. Shall we ask, "*WHAT THEN?*"

† If Unitarianism keeps up its orthodoxy by "*PREScription*," which, according to the law books, can only arise by grant, and not by record alone, however old, I do not see what all the outcry means about the "*Church established by Law*;" we can prove our "*prescription*" by "*grants entered on record*," grants from kings, and the record of history, as well as by better authority; but by the same "*law*," which is objected to the Church, Unitarianism is an "*exception to the rule*."



—this is NEITHER “*known*” (craving pardon of your authority—by the bye, who is he?) NOR “*universally allowed*,” save and except by such worthies as your Oracle, Mr. Belsham, who very gravely tells us (Calm Enquiry, p. 464,) “that, as it has been *proved* that a *majority of the UNLEARNED “Christians* in the two first centuries, were believers in the “proper humanity of Jesus Christ; this *fact* forms a very “strong presumption, that *such was the doctrine taught by “the APOSTLES.*” Verily, this is logic with a vengeance! Upon the same principle, a man could prove, that Mr. Belsham is inspired, because “unlearned Christians” may think so,—or that the moon was believed by Newton to be made of cream-cheese, or any other absurdity. But this passage is instructive, because it drives back all the Unitarian wise men to the “unlearned” source whence, undoubtedly, their learning did actually spring. I will not seek to dispute the value of this source with Mr. Rowntree, for, certainly, if history is to be believed, *no learned person* ever proclaimed himself a denier of Christ’s divinity before the *end of the second century*, (why any did then, or have done since, is one of those mysteries of Providence, which is not in our power to unravel);—and, even if Unitarianism is right, because it is *old*, why man-slaughter may be also right, because Cain killed his brother. It is not antiquity alone which gives truth its power, much less lends to error its claim to personate truth. The Christian Church knew nothing of *Unitarianism*, as it is called, (though the heresies from whom the different forms of Humanitarianism have descended, of which Unitarianism is one, existed as early as the end of the second century,)—but has, from the first, and constantly, protested against those errors to which Mr. Rowntree and his authorities look for sanction. *Sin* is as old as Adam;—but the patriarchal church protested against sin. Can, then, sin boast itself against the Church, because *it is as old as Adam*? The fact that it *was protested against* disproves its claim to any sanction, for “by the law is the knowledge of sin;” and, if men protested against Unitarianism, in any form, at any time, “co-eval with the apostles,” that *fact forms a very strong presumption, that such was “NOT the doctrine taught by the apostles.”* But Mr. Belsham tells us as much, for, says he, “all we know of them (the early Unitarians) is from the *writings of their adversaries*,” (p. 403). Now, it so happens, that the term Unitarian is nowhere found in these writings, or in any early writings whatever; but it is said, or inferred, that the *Ebionites* were the *Unitarians*,

(Belsham, p. 402);—and that “if John did not write against them, *it is highly probable that he agreed with them*,” (ib.); so, according to this, ST. JOHN was an Ebionite or Unitarian! I should not have thought it necessary to discover an antient synonyme for Unitarian, had not Mr. Rowntree considered himself so hardly used by being called Socinian, and I am anxious to take no “*advantage*” of him whatever; though he will pardon me again reminding him, that Mr. Belsham himself, speaking about these *very names*, (Unitarian and Socinian,) says, “*that the controversy is only about a name, and, therefore, not deserving of that warmth with which it has, of late, been conducted*;—that the title (Unitarian) was first given to the SOCINIANS, when it was not regarded in so honourable a light as at present,” &c., &c.;—and then he goes on to say, “Their Arian BRETHREN ought not to be offended” “at this limitation of the title of Unitarian,” (p. 474-5). All Mr. Rowntree’s ado about the word “Socinian”\* is thus proved to be a mere trail to draw off the scent, as it were; another way; and to make the “*unlearned*” of the day believe, that the good gentleman has been shockingly ill-treated! But, it must not serve his turn;—for the word “Ebionite” will make all straight again. So let us see what is known of these Ebionites, or old-fashioned Unitarians.

In the first place, *they rejected* the word (*Logos*, I John i.), and also the *gospel of St. John*, admitting that only, written by St. Matthew. They likewise *refused all the epistles of St. Paul*, whom they *accounted a blasphemer* and an *apostate from the law of Moses*. Pretty company, truly, for Mr. Rowntree to keep! But he will kick at this;—then, say I, you are not one of those Unitarians, whom you profess to be, who were “*co-eval with the Apostles*,” though there be *one point* in common between you and them. The Ebionites (so say Tertullian, Clement of Alexandria, and Eusebius,) *mutilated and interpolated*, added to, and subtracted from, those books *which they did receive, what they thought prejudicial or favorable to their private opinions*. This is precisely what the Unitarians do now. They reject as of doubtful authority the 17 last verses of 1st chapter of St. Matthew and all the second chapter; and all the first chapter of St. Luke, (save the first four verses,) and the second chapter likewise; (see Belsham’s Version)—and to shew how this system works, even *with their preachers*, let

\* Will Mr. R. take upon himself to say, that the “Improved Version,” as it is impudently called, of the New Testament is not a Socinian Version, under a Unitarian name?

my readers observe what one of them, who recently recanted, said in his farewell sermon to his congregation. "There are other points of belief on which I feel it to be my duty to be candid with you. I need not inform you, that *"I HAVE NEVER READ the first two chapters of Matthew's Gospel, nor the first two of Luke's. Why? Because, in consequence of the suspicion thrown over those chapters in the Improved Version, and from some other works, I entertained strong doubts of their genuineness. Do I still doubt? No, my brethren, I could as soon doubt of the truth of any other portion of the Scripture. The reason is, that there is the same evidence existing to prove their genuineness as exists for the remaining portions of the gospels in which they appear\*."* Mr. Ketley, be it remarked, had preached—[the gospel, I was going to say]—for 14 years; without *having ever READ* these 4 chapters !!!!!

But to return to the Ebionites, whom the Unitarians look to as their fathers in the faith, and whom they consider believers, on the *testimony of the Christian Fathers*. "Ignorant," indeed, must be that pretender to lecture others on "IGNORANCE" (see Remarks, p. 9) who does not know, that the whole testimony of the Fathers goes to prove, that *the Ebionites were held to be in the times spoken of as "coeval with the apostles" "HERETICS;"*—who does not know, that the Ebionites were a branch of the *Gnostics*, against whom Mr. Belsham allows, St. John wrote his gospel! (p. 401.) "Never," says the late learned Dr. Burton (Enquiry into the Heresies of the Apostolic age, p. 240), "Never, I conceive, was there a more unfortunate and fatal alliance formed, than between the Ebionites and modern Unitarians. We find the Ebionites referred to, as if they agreed in every point with the Socinian or Unitarian creed: and yet it may be almost asserted, that in not one single point do their sentiments exactly coincide." "So far" (continues this powerful reasoner) "from the Socinian or Unitarian doctrine being supported by that of the Cerinthians or Ebionites, I have no hesitation in saying, that not one single person is recorded, who ever imagined that Christ was a mere man." (p. 246.) The Ebionites are appealed to by the Unitarians as denying the divinity of Christ, *which they never did.* "So convinced were they of Christ's descent

\* "Scriptural Views concerning the Great and Important Doctrine of the Atonement: the substance of a discourse delivered on Sunday, Dec. 13, 1835, at the Unitarian Chapel, Ipswich, by Joseph Ketley, the late Pastor, in consequence of his change of sentiment on that subject." Second ed. Longman and Co.

"from heaven, so wholly irreconcilable was it with their  
 "creed to question or deny it, that they would not BELIEVE  
 "EVEN AN INSPIRED APOSTLE, when he said that Christ  
 "was born of a human mother ! What shall we say, then,  
 "of those men who follow the Ebionites in mutilating the  
 "Scriptures, but *with a purpose which would have filled*  
 "*the Ebionites with horror and contempt ?* Let us say in  
 "charity, and with humble hope, that *blindness in part is*  
 "*happened unto them*, but that the time will come, when the  
 "day spring from on high shall visit them ; and when the  
 "Son of God whose nature they have mistaken, will shew to  
 "them not in horror, but in mercy, that he is indeed God  
 "*and mighty to save.*" (p. 252.)

The Cerinthians are another sect of the same period—a heresy of the Gnostics also—whom the Unitarians also claim as their fathers in the faith. Now, of these, Artemon was the founder of a sect, and there is no question that he was, what the Unitarians consider extremely "orthodox." This Artemon, to establish the opinions to which the Unitarians look as "co-eval with the apostles," had the assurance to affirm, that the apostles and their successors, till the time of pope Victor, asserted our Lord to be a mere man ; yet the said Victor actually excommunicated Theodotus, who preceded Artemon, *because he denied the divinity of Christ.* Against these Cerinthians and their congeners, we are told by Irenæus, St. John wrote his gospel ; St. Peter and St. Jude also parts of their epistles. An ancient writer of the times of Artemon refuted his blasphemies, by quoting the '*sense*' of the Scripture ; the opinions of his contemporaries and predecessors, and the ancient hymns and psalms ; all which proclaimed the *divinity of Christ.* If then the Unitarians appeal to the Cerinthians,—they must be told, that the Cerinthians, as well as the Ebionites, were considered, in the ages called "co-eval with the apostles," to be *heretics* and *schismatics.* The modern Unitarians may, if they please, trace themselves up to those worthies ; but they must inherit the *honors* of their descent, and put their *sinister bend* on the escutcheon of their Christianity.

Let the Unitarian minister refer to the work from which I have quoted respecting the Ebionites, and he will see his fairy fabric of human device melt under the beams of truth, as the hoar-frost under the sun ;—he will see Priestley's hypothesis and Belsham's pretence hammered to pieces by an array of *proofs*, almost "*countless*," which nothing but obstinacy

can resist. But why do I allude to this? To shew *where evidence can be found*,—to establish my assertion, that the doctrine of Christ's humanity professed by Mr. Rowntree, was NOT "*coeval with the apostles*," but was introduced *at the end of the second century*;—and that so far, from its being *apostolical* in character, that they who held it were, *by the Fathers*, considered to be "HERETICS."

Such being the case, what censure can Mr. R. pronounce upon the Church of England, which I believe to be a *true branch of the Catholic Church*, (or, in Mr. Dudley's proper words, "*A\* national and a true Church of Christ*,") for excluding him from communion?—or what blame can he attach to those, who hold it *inconsistent* in him, to think that Church *bigoted*, which *his party brands*, as "*POLYTHEISTICAL*," "*IDOLATROUS*, and *UNSCRIPTURAL*," in "*excluding from her portals*" one who, *if he be true to his profession*, is according to the testimony of the Church for 1600 years, the testimony of the apostles, and the assertion of Christ, in *heresy* and *schism*? Or, how can he *consistently* venture to include himself amongst dissenters, "*conscientious dissenters*," knowing what sense is attached by churchmen to the word "*dissent*," when THEY are also, by his communion, branded as "*POLYTHEISTICAL*, *IDOLATROUS*, and *UNSCRIPTURAL*?" On the other hand, what must be thought by every candid and honest man, of a person, who, presuming to tax others with "*contending more for victory than for TRUTH*" *mis-quotes*, *half-quotes*, and on so solemn a subject as the *mediation and atonement* [which if he does not believe in, he ought at least to respect, "*for conscience sake,—I mean not thine own*," says St. Paul, (*in the improved version*),] "*but that of another*," 1 Cor. x. 29], employs his ingenuity to entangle an opponent in words, quibbling about the words "*SIMPLY*," and "*reconciler*," and by *inuendo*, insinuating that I had ever implied that the "*FATHER became a MAN†*:" what, I ask, can be thought by every candid and honest mind, but that

\* Which, Rowntreeised—reads "The Church of England" to "be the true Church of Christ." (Remarks, p. 6.)

† "How could he utter the thing which is not?" says Mr. R. How, indeed, retort I—throwing the quibble about "*SIMPLY*" back to its proposer. How could this honest person who professes to see meanings where none were intended, dare to insinuate, that I believe the FATHER to have become MAN, for Mr. Clarke can make nothing else of the quotation from "DR. CLARKE?" Mr. R. affects to see the Father only and not the Son, in the word "God"—(see also Reply, p. 18)—he knows that we of the Church of England believe the Father and the Son to be distinct, yet that the Son is "very God of very God;" Nay, he quotes the words (p. 9). If his quotation from Dr. Clarke proves any thing, it is, that he is either hopelessly blind, or incorrigibly perverse. He reminds one of a person who wishing to stir a fire, refuses to handle the poker at the cold end, because the hot end burns his fingers. The same pretended difficulty is started in the second note to p. 10 of the Reply; and Col. iii. 17, is brought in to the conflict. In the "*Improved*

either the expositor of 2 Pet. iii. 15, 16, is *himself* "contending more for victory than TRUTH," or so utterly incapable of managing an argument, that he scarcely knows what he believes himself, nor what others profess to believe, nor by what motives they are, or profess to be, actuated!

Mr. Rowntree evidently thinks, that in noticing his "Remarks" on Mr. Dudley's Sermon, which were altogether uncalled for, and which he says, originated in a supposition that Mr. Dudley implied a secret attack on his followers,—I was induced by the *same motives which he insinuated respecting Mr. D.*;—and that it was "*the loaves and fishes*" I contended for:—but I will tell him my motive. "*Will you be ready, with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word?*"—Was a question to which, at my ordination, I answered "*I will the Lord being my helper.*" Was this motive sufficient or not, to point out "the erroneous and strange doctrine" Mr. R. had smuggled into his "Remarks." Is it not the business of every man who sees "heresy" stalking about in day light to banish and drive it away? With the purport—or the general application of the "Sermon," I have nothing to do;—I care not whether the subject were well or ill chosen, rightly or wrongly made suitable to the occasion\*;—but I do care to vindicate the Church of Christ, whose minister I am, when attacked by "heresies," or the Church of England, in which I serve, when assailed by clamour and falsehood,—the veriest proofs, if they were wanted, that Mr. R.'s was *not* a spirit of "*Christian charity and mutual forbearance,*" but a desire to take advantage of the first opening that suggested itself, for the commencement of a discussion on his opinions; and that "*more solemn truths than those which pertain to the establishment of civil government,*" (Reply, p. 6,) were not the *only* incentives to the zeal

Version" "the Lord" in that text is expelled to make Jesus nothing more than man: and Mr. R.'s own party by that bear evidence against themselves;—he ought to know that prayers are offered to the Father, through Jesus in his capacity of Mediator and Intercessor, according to Heb. ix. 24—26.

\* One word, however, for Mr. Dudley, despite the SNEER about PROTEGE! Mr. Rowntree affects (Reply, p. 6) to consider the language of the Sermon at p. 5 unjustified, and contrary to Scripture, and the opinions even of the greater part of reflecting Christians. Notwithstanding his horror of 'TRAPS,' he is always being caught, in attempting to catch others! Let him refer to Waterland's Sermons on Christ's Divinity, (Sermon 3, p. 86—90,) and he will see that Mr. Dudley's language is moderate in comparison with what has been said on the very topics in question; and all the while in accordance with Scripture! Will Mr. R. pretend that Waterland was NOT "a reflecting Christian? The good people whom Mr. R. alludes to so complacently in the third paragraph of p. 6, be it known, are the "proper Deity" folks, against whom Waterland wrote, and who under another shape now pounce upon Mr. Dudley for asserting that which Waterland stated before him. "It is" says Waterland, "with pleasure that the same texts (only taking "in the same Scriptures which they and we own) will almost equally serve against Arians or Socinians, or any that presume to deny the Divinity of God the Son!"

of the author. The "*ulterior motive*" he speaks of, (p. 5,) was apparent. And to the question "*Did I dishonour the Son and Servant of the Supreme Jehovah, in regarding him under this character?*" we may answer, *Yes*—you "*dishonour the Son, who WILL BE HONoured EVEN AS THE FATHER,*" (John v. 23,) by calling him "*SERVANT*" in a Socinian (or Unitarian) sense, and which the text, 1 Cor. xv. 24—29, does not justify more than any other text in the Bible\*. To the second question, "*Is it for this I am called a Socinian?*"—be it answered—*No* ;—but, for asking the first question, you are (reading of course, Unitarian for Socinian,) so called and something else.

Mr. R. proceeds (p. 10) to tell us he prays to THE FATHER only, saying, "*Our Father ;*" I am glad to find that *he does pray*†—even to the *Father*. St. Stephen, who knew as much about prayer as Mr. R., prayed also,—"*LORD JESUS, receive my spirit !*" (Acts viii. 59). This *prayer*, however, in Mr. R's version, is called *invoking* !

Is Mr. R. ignorant, that the *Polonian Unitarians* (he will not reject *their* authenticity, certainly,) actually "excommunicated in past times, and deposed from their ministry, such of their party as denied that Christ may be prayed to, and worshipped with divine worship. This had *bad effects*, therefore the *Unitarians of Transylvania* were more moderate, they *admitted* to the ministers and professor's places, those that rejected the invocation and adoration of Christ ; but *obliged them under their hands*, not to *speak against* worshipping or praying to the Lord Christ in their sermons or lectures !"

\* It is as well to reply here to a note about the word "*SERVANT*" in the appendix to the Reply, p. 16. Mr. R. must have known, that, when I said, the term '*servant*' was NEVER applied to Christ in the New Testament, I meant in the sense in which he used it, as one who had never been any thing else than a servant. The word "*so*" introduced after '*never*,' as it ought to have been, would have made this apparent. Phil. ii. 7, is a very dangerous text for Mr. R. It refutes him doubly. If Christ is there said "*to have TAKEN UPON HIMSELF the form of a servant,*" (*doulou* or bond-man), those words shew, that this was a voluntary act on the part of the Saviour; and, therefore, that he had power to do it; moreover the preceding verse (which Mr. R. did not quote, to save his consistency!) states "*that before this, HE was in the form of God.*" If then he was a servant on earth, he must have been God before; for "*the form of*" are words applied to each condition; and whatever they mean in the latter case, that they mean in the former. The Unitarian interpretation of the word '*form*' will not hold against that of Josephus, who speaks of the nature and "*essence*" of God, which must be the meaning here, since naturally God has no '*form*' in the ordinary acceptance of that word. The term '*servant*' or bond-man expresses the accidental character of Christ when on earth, living in poverty, without possession, treated contemptuously (as he is still, though exalted to heaven), especially by the great of this world, and at length dying the death of a condemned and scourged slave. The same Isaiah who in xlii. 1, calls Christ a servant, in ix. 6, calls the same Christ—"The mighty God—The Father of the everlasting age—The Prince of Peace." In the former passage of the lxx. the word *SERVANT*, or *CHILD*, [pais] is represented by a similar word "*paidion*" (*SERVANT* or *CHILD*) in the latter.

† Many Unitarians never pray ;—they laugh at prayer,—ridicule the notion altogether. (See Pyc Smith).

[These remarks are from "a Brief History of the Unitarians CALLED ALSO Socinians, in four letters to a friend, 1691, p. 33," where Mr. R. may see also how 'conscientious' those Unitarians were.]

Even SIMON MAGUS begged the apostles to "*pray to the Lord for him*,"—(Acts viii. 24)—that "*Lord Jesus*," (v. 16) whom he had recognised by baptism,—(sincerely or insincerely is not the question :)—and Simon Magus is an authority Original Unitarians ought to respect, for, according to the Fathers, *he* was the founder of those heresies, which they appeal to for the antiquity of their faith. It would take up too much room here, to shew this—and I refer Mr. R. to the Fathers themselves.

Pliny, a heathen author, makes it one of the charges against the Christians that they prayed or sang praises to "*Christ as God*" (*carmenque Christo quasi Deo*)\*, Ep. x. 97 : and it is moreover said, that those who were true Christians would not *speak ill of Christ*; or worship the heathen gods instead; the test, Pliny says, of their being *revera Christiani*, '*REALLY Christians.*' As Mr. R. is pleased to shew his reading by common place quotations† from heathen writers, I thus offer him *another*, bearing more upon the subject, and that, because, as he refuses to receive the genuine words and sense of Scripture on the subject of prayer, the evidence of a man whose interest it was to persecute the Christians, may have weight with him as to the customs of the times "*co-eval with the apostles.*" But, he says, "*the Unitarians act up to the VERY LETTER AND SPIRIT*" of Christ's command in praying to the Father. St. Paul more modestly observes : "*Not as though I had already attained, either were already PERFECT*" (Phil. iii. 12). It may be a very *easy matter* certainly for Mr. R. to act up to the *letter* and *spirit* of *his* Christianity; I can only say, that in common with most persons who have

\* On the evidence from these words; see FABER contra Priestley, Apostolicity of Trinitarianism, vol. i., p. 57.

† An application of the former (which for the benefit of Mr. R's admirers who can't read Latin, I translate.—"But tell us ye High Priests, what influence money has over 'your sacred rights?') perhaps, might be found without going to the UNITARIANS of "AMERICA" (of whom by and bye).—I do not wish to retort Mr. R's gentlemanly and decorous interpretation of motives, by which MINISTERS of the Church are supposed to be actuated, upon himself; (which would be an uncivil return for like forbearance on Mr. R.'s part; see Reply, p. 9, &c.)—and, moreover, as the High Priests alluded to are Pagans, "THE CHURCH ESTABLISHED BY LAW" has nothing to do with them: they belong to those congregations (whether two thousand or two,) who trace their pedigree up to Pagan corruptors of Christianity: As to the other quotation (Mr. R. does not say whence he got it) "who forbids a laugher to speak TRUTH?" I would merely ask again, who justifies a sneerer and scoffer to laugh at truth!—observing at the same time, that there are two ways of laughing—one, that of those who think the Sardonic grin of suppressed vexation a substitute for argument; and the other, that of the believer in Scripture, whole and undefiled, who smiles at the impotent attacks of those who mutilate, misquote, misinterpret, and misapply the Scriptures.



tried it, I find it very *difficult* to act up to our's, and in nothing more so, than in the *spirit of prayer*, especially for such persons, as I believe dishonour "*Our Father who is in heaven*,"—yet for whom our Church ("*established by Law*") daily prays; "That it may please Thee (the Triune Jehovah) to forgive our enemies, persecutors and *slanderers*, and to *turn their hearts*,"—and "to bring into the way of TRUTH all such as have *erred* and are deceived,"—not, of course, forgetting "*all false doctrine, heresy and schism*."

If Mr. R. would try to understand the petition, "*Thy kingdom come*,"—he would, perhaps, begin to discover that this "*kingdom of God*," is also the kingdom of *Christ* (for it is a New Testament expression altogether);—and that to pray, "*Thy will be done on earth, as it is in heaven*," accords but very little with a *captious objection* to a commendation, in true Christian feeling, to HIM who said "If ANY man WILL do HIS will, he shall know of the doctrine, whether it be of God," (John vii. 17,—Reply, p. 14, note);—"or," (*which words may be misapplied by the determined Socinian or Unitarian*.) "whether I speak of *myself*," i. e., in the character of a *mere man*, or in *any character less than that of God*.

Notwithstanding Mr. R.'s appeal to the "Lord's Prayer," I still maintain, that St. Peter (2, ch. ii. 1) alluded to those *heretics*, whom the Catholic Church of all ages and the Fathers likewise, point out to us as the authors of those sects to which, as I have before shewn, Mr. Rowntree's "*authority in controversies of faith*\*" traces up his religious creed, and which were the sources whence "*original Unitarians*" arose. If he disputes the fact, the quarrel is *not with me*, but with the whole Church and its orthodox branches, through a period of more than *sixteen hundred years*; he must challenge THEM, not ME:—history is the umpire!

Mr. R. then taxes *me* with classing his congregations with Jews, Mahometans, Hindoos, &c. To accommodate the "*two thousand congregations in America*," he should have supplied the &c., by *The Canadian Indians,—The Chocktaux, or Esquimaux*. But *did I class them there*? No. It was Mr. R. who spoke of his forming a part of "*COUNTLESS MULTITUDES*" of dissenters. I merely observed, that *if so*, as the "*multitudes*" were "*countless*," they must, "probably, embrace all who deny Christ's divinity in this our world," and, therefore, Jews, Mahometans, Hindoos, &c., whom we

\* See Article XX.

do not consider "dissenters." But, since Mr. R. is pleased to allude to this, I must tell him something, which he does not appear to know. First, then, the *Jews* actually understood that *Jesus spoke of himself as God*. "Therefore, the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was HIS FATHER, MAKING HIMSELF EQUAL WITH GOD," (John v. 18); on which verse let me add, that the word "HIS" (idion) implies, that God was Father to Jesus in a sense in which he was not Father to any other being in human shape. This is *Beza's* interpretation, who did not belong to "the Church established by law." "EQUAL WITH GOD," is rendered (in the Improved Version) "*making himself like*:"—the original word (*ison*), as the translators ought to have known, implies *equality*, and not *similarity*;—and this fact is actually allowed by Belsham, (*Calm Enquiry*, p. 134, note 80). Let this text alone shew the *spirit* as well as the *letter* of the Improved Version. But it shews more, as I said; it shews that the *Jews* understood what the *Unitarians* do, or will, NOT understand. I have never heard that the *modern Jews* have had more, or less, understanding on *Christ's equality with God the Father*, than their ancestors.

*The Mahometans* come next.

In the controversy between the Old Unitarian and Mr. Fox, in the *Monthly Repository* for June 1817, I find Mr. Fox using these words, after having enumerated pretty many of the points in which the Church of England and the Unitarians "agree to differ:" "How worse than a name is the profession which leaves all this ambiguity! Now, this list of topics in which Christians differ, is precisely your correspondents' list of those on which they agree. These are *our common christianity*! AND WHY ARE THEY NOT OUR COMMON ISLAMISM? For, with the exception of one point, the redemption that is in *Jesus Christ*, on which no Calvinist or Arminian will allow that he has more than a verbal agreement with us, they are subjects on which the MAHOMETAN is "under no uncertainty." (p. 70—75). Who, now, classes Mr. R.'s "*congregations*," with MAHOMETANS? It is a fact, perhaps unknown to many persons who may feel a sort of uneasiness at being classed by themselves or others with Mahometans, that about 160 years since, the Unitarians of that time actually claimed kindred with the Mahometans. When the Emperor of Morocco sent his ambassador to Charles II., two ENGLISH UNITARIANS "*in*

*their own name and in that of a multitude of their persuasion,"* addressed an "epistle dedicatory to his Illustrious Excellency, Ameth Bel Ameth, ambassador of the mighty Emperor of Morocco to Charles II., and in this epistle they saluted and congratulated him, and all that were with him, as votaries and fellow-worshippers of the sole Supreme Deity of the Almighty Father and Creator; and stated that they (i.e. Mahometans) are their NEAREST fellow-champions for those truths," (viz. Unitarian doctrines) and "that God had raised up their Mahomet to defend the same truth with the sword!"—(Law of Whittingham, p. 25.)

On a subject so serious as the origin and progress of faith and doctrines professed by any sect, it can ill accord with the object of one who would point out error, to brand, *for the sake of opprobrium*, those who are in error, with obnoxious designations. But I feel perfectly persuaded, that with respect to those points on which Mr. R. fans up his indignation into a flame, he is not aware how much he is at the mercy of an opponent. He is angry at being classed with "*Mahometans*." Now it is a matter of positive fact, that the *very appellation* of the later Unitarians was stolen from the Mahometans, who, in every age, have so called themselves by preference and "prescription." (See Life of Saladin, p. 104.) In 4th ch. of the Koran, there is this passage,—"*Verily, Christ Jesus is the Apostle of God and his word which he conveyed into Mary; and a spirit proceeding from him. Christ doth not proudly disdain to be a SERVANT unto God,*" a passage evidently compiled from Heb. iii. 1; John i. 14; viii. 42; and Phil. ii. 7. "*Like his heretical successors,*" says Forster, (*Mahometanism Unveiled*, ii. 27,) "*those very passages of Scripture which most strongly AFFIRM the divinity of Christ, the Arabian impostor perverts into DENIALS of his divinity.*" Again, the Koran converts Matt. x. 40 into "*Whoever obeyeth the APOSTLE, obeyeth God.*" Mr. R. seems not aware how far Mahometanism convicts his opinions, for it was derived from the Scriptures, and their evidence, as to what was believed from them over a large portion of the eastern world, cannot be set aside, in the weight of probable testimony. The Musleman doctrines contend for the *apostolical* antiquity of the Catholic doctrine of the Trinity; nay "*Paul is called the most renowned teacher of THE TRINITY.*" (Hottinger Hist. Or. p. 231.) Does Mr. R.'s reading afford him no recollection, how frequently the Unitarians have made overtures to the Mahometans on matters of faith, and how fond they are of them;

whilst the latter have rejected the alliance with disdain, preferring the orthodox (Melchites) to the heterodox, or Jacobites? Let him refer to Leslie's Works, vol. i., p. 207, 216, 188, and 452, and read the note in Forster, vol. ii., p. 499. "It is evident that Mahomet understood not the doctrine of the orthodox concerning the mystery of the Trinity; in *which the Unitarians of our days imitate him exactly*. They scarce ever attack our sentiments, without disfiguring them by interpretations, which true Christians cannot admit." (Leslie, p. 175.) Mr. R. must not reject this testimony; it is *not* that of a man, who employs language "which suits the writers, who have an abundance of enmity, but lack of argument; and who, whilst they are reduced to the necessity of borrowing, are not secured by their good taste or sense of decorum, from taking in loan the excrescences of defunct authors,"—(a quotation, which I think it a great pity Mr. R. should have chosen, for reasons which he cannot but perceive);—but of one, who, comparing the records of that faith, which Mr. R. denies, as "*co-eval with the apostles*," shews, by its own authentic documents (thus testifying against the modern reformers of this said faith), that its statements prove Unitarianism to be infinitely below Mahometanism, in originality and scriptural descent, as well as in all other points. If I had classed Mr. R. with the Mahometans, it would not have been with the intention of degrading him! Whilst Mahometanism has been constantly approaching nearer and nearer to the Christian Standard, since its original formation by Mahomet, Unitarianism, on the contrary, has been constantly descending, through Sabellianism, Arianism, and Socinianism, to that faith which the Mahometan rejects, because of the character which it gives to the prophet Jesus and the Holy Spirit, whom Mahomet acknowledges.—(See Forster, i., p. 397.)

The author of the Brief History of "Unitarians called also Socinians," says, "In the Turkish and other Mahometan and Pagan dominions, where also the conquered provinces of Christians have liberty of conscience, the Nazaren and Arian Churches are very numerous," (p. 10.)—and that because of the congeniality of their faith to that of Mahomet, else, would they have thriven there? And lest Mr. R. should again come in with '*Socinian* no Unitarian,' the same author elsewhere says, "Both parties (*Socinians and Arians*) are called Unitarians, and esteem each one another as Christians and true Believers, as may be seen on the part of the Arians in their historian Chr. Sandius, (Hist. Eccl. 1, 6.

"de Paulo Somasat,—who, by the way, succeeded *Artemon*.) "and for the Socinians in the disputation of Alba." (p. 12). If there be *now* no brotherhood between these parties, must not *Unitarianism*, on the face of it, be joking when it pretends to go up to the apostolic age, in its distinctive character professed in Hill Street? Mr. R. may take which side he pleases. If he be not a Socinian, then Unitarianism is a new religion; not 2000, not even 200 years old;—if he be, Unitarianism is not a whit older, for the younger Socinus (who curious enough bore the name of *Faustus*, and was the propagator of the heresy,) died in 1604. Lastly, let the Unitarians deny, if it be untrue, but it is on record, that about 46 years since, there was a club in which one of the laws was: "once in every three months let some part of the Alcoran of Mahomet be read, and let the minister make such commentaries thereon as he thinks proper." (See Q. R. 23, p. 574.) As for the poor ignorant Hindoos, they are so far from thinking the *incarnation of God* impossible and absurd, that they actually believe in *many* incarnations of their God Vishnu!

But the *Esquimaux*?—Why, according to Captain Lyon, they believe in a sort of *Diva Triformis*—a being whom they worship, under characters very similar to the Diana, Lucina, and Hecate of the Romans. How the Hindoo and the Esquimaux came to pitch upon two such notions I pretend not to say; but certainly, it would look like the corruption of a tradition derived from very ancient times, when all the inhabitants of the earth held a "common religion." Now, I beg Mr. Rowntree not to think, that I build upon such tradition for *my* doctrines; but since his, it seems, are derived from the "*unlearned*" of old times, he ought not to look down with contempt upon the poor ignorant heathen, but respect them for the hint their paganism may give him upon certain points. If he "*laugh*" at their superstition, he must give up the sources of his creed: and he may have the benefit of which horn of the dilemma he pleases. I will take no "advantage" of him there.

America is brought forward to justify the wished for change in England. (Rep. p. 10). But if America is quoted *against* an establishment; I will quote her *for* one. It may be true, that there are 2000 congregations of Unitarians. Yet an American writer (the author of New England and her Institutions), quoting the American Quarterly Register of the various denominations in the United States, for Feb. 1834,

says, that there are there 24 principal societies of persons professing Christianity, embracing in all 17,896,905 professors.

Now, the whole population of the United States in 1830, was but 12,866,020; and, allowing that *one-third of these* make no profession *whatever*, "which is a moderate calculation," we have, then, 5,030,885 more professors of religion in 1834, than individuals actually living in 1830! To be sure, if some profess half-a-dozen religions, the difference may, in part, be made up! I do not pretend to say whether this is the case with the 2000 congregations; but it is a fact, that in the Quarterly Register they stand thus:—"Unitarians, 170 societies, 150 ministers, 170,000 population;" so that these pluralist-haters must give upwards of 13 congregations to each minister, and each congregation be dwindled down to the capacity of the chapel in Hill street, about 8½ to a congregation! What a pity it is, men should play tricks with arithmetic—it is sure to blab—it never keeps a secret!

"In the eastern parts of Massachusetts," says the author of New England, "in the principal towns, the Unitarians embrace most of the wealth, and literary and political influence. But their influence is *hardly felt*, except in a few counties around Boston," (p. 23.)

But if all forms are found in the United States, so also is there the Church of England under another name—the Protestant Episcopal Church—the English Liturgy also—and in 1834, there were upwards of 12,000 communicants at the Lord's Supper in the state of New York alone, belonging to this denomination; and there are from 700 to 800 parishes under 17 bishops; besides 619,771 members of the Methodist Episcopal Church. So that here is palpable proof; that Episcopacy can thrive without the State, and that the Church is more necessary to the State, than the State to the Church.

On the other hand,—if we go to South Carolina, we shall find there a college, presided over by Dr. Cooper, under the patronage of the *government of that State*. Dr. Cooper is a *Deist*—a *Materialist*. His course of lectures has been on the Bible—not in its defence, but in its disproof;—and so far has he gone, that the wildest rhapsodies of Tom Paine are not equal to the awful blasphemy and profaneness of this president of a State college. I will not pollute these pages by extracts, but Dr. Cooper's own statement is at Mr. R.'s service. The parents of his pupils, finding their faith in reve-

lation sapped by their teacher, complained to the board of trustees, who called Dr. Cooper to account. He was publicly tried, and made his defence,—which afterwards was published at Columbia; (*at the Times and Gazette office,*) in 1833. Dr. C.'s defence was founded upon the concurrent belief of other persons in different countries,—the laws of that State permitting the expression of such opinions,—and other similar notions. The defence was heard amidst the plaudits of the multitude;—and at the close the board of trustees resolved—“*That no charge against Dr. Cooper, shewing that his continuance in office defeats the end and aims of the Institution; or authorizing his removal has been substantiated by proof; and that the charges against him be dismissed.*” —Defence, (p. 17).

Now this was a virtual assertion of the power of the State against God Almighty, whose holy word—the Old Testament in particular—was thus made the laughing-stock of those, who were over the Institutions of Religion in the State,—and the very parents themselves consented, for the sake of unlimited tolerance, to agree in a proceeding which condemned them to be the *soul-slayers* of their own offspring! The whole defence turned on a quibble of law—whilst it permitted the expression of every blasphemy which the lips of man could utter. But, what, it may be asked, has this to do with the question under discussion? Thus much Dr. Cooper, in his defence of his abominable principles, actually said, that “that book,” meaning the BIBLE, “is apocryphal, “which contains any contradictions; or any *histories* or *doctrines* contrary to those known to be true; or *relations* “ludicrous, trifling, fabulous, or silly!”—(p. 5). “He contended” also, “that every opinion complained of, as held “by the President of the College, had long been held by “large classes of the most respectable citizens of the United “States, and were not *novelties* introduced by himself.” (p. 4). “His opinion as to *Materidism* was held,” he says, “by the fathers of the Christian Church, for some centuries “after Christ; by all the PRIESTLEYS and UNITARIANS “in England and THIS COUNTRY (America); some of the “most eminent of modern divines of the Episcopal Church; “by Law, bishop of Carlisle\*; by Watson, bishop of Llandaff; “and this doctrine is at present the subject of controversy “between Mr. Balfour of Charlestown (Mass), and Professor “Stuart of Andover,—That it is the opinion of those eminent

\* See Appendix.

"physiologists, Cabanis and Broussais of Paris; Lawrence of London; and Mac Cartney of Dublin. That it was the opinion avowed also by T. Jefferson" (a notorious Unitarian). "It is known to have been held by Dr. Rush; and must of necessity, in a very few years, become the prevailing opinion of every physiologist, if it be not so at this moment." (p. 4.) "Have I libelled religion? Whose? Not my own:—there is no true religion but mine! Every man says so of his religion. I have the same right to say so of mine:—THAT IS TRUTH which is truth to ME." (p. 13.)

If then we are to go to America for a proof of the merit of Unitarianism, we may as well enquire first what Unitarianism in America is. I by no means think that Dr. Cooper is right in all points of his assertions, respecting professors of Materialism; but, I take it, if he said what was wrong respecting American Unitarians, &c., he would have been contradicted, which he was not. As, therefore, Mr. R. wishes me "joy of the very interesting position I assume," respecting my protégé (See Reply, p. 3.)—so I wish him "joy," in return, "of the very interesting position" of his 2000 congregations of Unitarians!

Mr. R. reminds me next, that I forget that I "deny the Christianity of Milton, Locke, Newton, Lardner, Priestley, and Whitby, (Last Thoughts,) who strange enough have written in its defence, and left us ample proofs that they were Unitarians" (p. 10). Since Mr. R. is pleased to make free with these undoubtedly great men, I must take leave to tell him, that they were great in spite of their errors and mistakes in religion, and that their fame can confer no celebrity on those who are, as far as our present enquiry is concerned, NOTHING without their errors and mistakes. Sir Isaac Newton's astronomical powers cannot justify theological errors. The telescope which defined a nebula into worlds might not pierce through the depths of faith to the very heaven of heavens. Mr. Chalmers charitably thinks, his mind was so much occupied with the *physical heavens*\* as not to have much time to think of the *spiritual*. Perhaps so. As to Milton, I must take the liberty of asking, where it was, that Mr. R. heard Milton was a Unitarian? Milton in his Treatise on Christian Doctrine did, undoubtedly, prove his creed not exactly orthodox,—and, amongst other matters, he held the notion of a plurality of wives. Mr. R. may have him, but he must take him wives and all, which

\* We shall, by and bye, see that some Unitarians DENY ANOTHER HEAVEN.



won't do for a UNITARIAN. Mr. Mardon claims him also : but he has, nevertheless, no right to him. Mr. R.'s reading has evidently never extended to the third book of *Paradise Lost* ! Mr. R. claims *Lardner* also ; now, was not *Lardner* a SOCINIAN ?—if so, Mr. R. has here fallen into his OWN TRAP. Locke he also claims—surely there must be two TRAPS instead of one : for Locke was, if any thing heretical, *Socinian*. Priestley and the “*Last Thoughts*” of Whitby, Mr. R. is welcome to. The Church disclaims both ; though Whitby before his fall, we honor and esteem. To Priestley Mr. R. is quite welcome. The Church thinks but little of the *reason* or even *common sense* of that man, who dared to assert, that if the doctrine of the Trinity HAD BEEN FOUND IN THE SCRIPTURES, IT WOULD HAVE BEEN IMPOSSIBLE FOR A REASONABLE MAN TO BELIEVE IT ; SINCE IT IMPLIES A CONTRADICTION, WHICH NO MIRACLES CAN PROVE. (Priestley's Works, vol. vi. p. 33.)

Whitby's *Last Thoughts* are an example, that a man's “*second thoughts*” are not always “*best*.” Of him we might safely say, when we reflect what he was,—“O Lucifer, son of the morning, how art thou fallen from heaven !” (Is. xiv. 12).

But, can Mr. R. soberly believe, that these great names\*, whether orthodox or heterodox are of *any weight* in such a question ? Why did he not adduce Mahomet himself, or Ali Bey Buonaparte, who, on landing in Egypt, declared himself a believer in the doctrines of Mahomet ?

Surely mere greatness of intellect is not to determine a question of this kind. Voltaire was an Infidel—Tom Paine an Atheist—they were both men of great intellect. But what says St. Paul, “*Yea let GOD be TRUE, AND EVERY MAN A LIAR !*” (Rom. iii. 4)—even Milton, Locke, Newton, Priestley, Belsham, and Rowntree. Mr. R. offers no reply to his being a “*Socinian*” *i. e.* *Unitarian* and “*not a dissenter from the church*.” He appears not to see, that the fact of his being a “*dissenter from the Church of Christ at large*” puts him out of the list of “*dissenters*” merely “*from the Church of England*.” “*We are,*” he says, “*what we are,*” borrowing St. Paul's language—(why did he not add, “*by the grace of God ?*”)—*any thing he* (the churchman) “*pleases to name us.*” Mr. R.'s politeness is very gratifying. I shall content myself with naming him nothing more than what he says he is “*no Socinian,*” but a “*PROPER UNITARIAN !*”—and this without any *reproach* whatever.

\* See Appendix.

Mr. R. says, in his convincing way,—“I have now *proved* what I *proposed*,”—viz., that “Unitarians are *not* Socinians, (which I really cannot find he has done, but no matter)—that he (*the churchman*) is an apt scholar of Athanasius;” and that Paul was a “Unitarian.” If I am the one, it does not follow that St. Paul was the other, *because Mr. R. says it*. “I am,” also, “what I am,” and I hope I shall long remain so, a determined opposer of *Unitarianism*, but no enemy to Unitarians as men,—of whom there is not one (so bigoted is my creed!) that I do not respect for his sincerity and conscientious adherence to his opinions, even though I may seem to bear very hard upon them for what I deem their errors in doctrine, and scruple not to press upon with every weapon, that the armoury of what I believe to be truth and plain speaking will afford.

If an opponent will mix up with an apparent religious question, political opinions which probably were never previously attacked, (for I can never think Mr. Dudley could mean his remarks to be pointed at *parties*,) he must, of course, be exposed to the retort which conscience also may dictate; and if it be a *quid pro quo*, or more, it is given with hearty *good will* and no malevolence, even if strongly. Respecting Athanasius, and the creed which is called after him, I shall remark, notwithstanding bishop Smallbridge, (is this meant for bishop Smalbridge?) is quoted to *prove what no one ever denied*; that, as bishop Sherlock, and after him, Dr. Edwards, has observed: “*these ancient creeds and confessions*, and those *ancient words* in which the doctrine of “faith hath been conveyed down to us, are only a *hedge of thorns*, with which the Christian faith hath been guarded “from the designs of disguised heretics, and I hope *THEY* “*will prick their fingers*” adds the Doctor, “*who shall attempt the removing of them!*” To which, I heartily add—Amen!

Mr. R., notwithstanding his horror of the Church of England, seems very fond of quoting her bishops. Amongst the rest, he adduces the *present bishop of London* in his favor. “We do not expect an *impartial* decision from one who “assumes that ‘the whole Bible refutes the Socinian hypothesis.’ We are willing, however, to rest the decision on “what we think *no churchman* ought to object to; viz., the “admission of the present *bishop* of London, that ‘the evangelists,—*Matthew, Mark, and Luke*, did not design to “teach the doctrine of the Deity of Christ,’ (we have

“examined the Acts of the apostles,) and that ‘the *Epistles* fall short of teaching it.’ Such a concession is worthy our attention, as a striking proof of the absence of *scriptural* evidence in favour of the *churchman’s* ‘hypothesis.’ We need not repeat it.” (p. 14.) I am perfectly willing to abide by the decision of the bishop,—though, perhaps, the bishop’s *real* “admission” on the subject may shew, that Mr. R. ought not to interfere with bishops. I beg Mr. Rowntree’s particular attention to what follows.—Reading what Mr. R. has said above, and feeling a much stronger interest in the character of him, whose learning, and high and universally acknowledged authority, are admitted by the whole theological world, I made known to his lordship, that a great liberty had been taken with his name;—and in reply, the bishop has honoured me with the following acknowledgement:

“I really think it more than unnecessary for me to return any other answer to the enquiry contained in your letter, than to request that you will call upon the person *who has had the hardihood* to make such an assertion as that to which you refer; to PROVE his assertion, by referring to the passage in which any such admission is to be found, as that which *he says* I have made. I suspect that he must have in view a passage in my first lecture in St. John, p. 252, 8vo. ed., if so, he is a *most dishonest controvertist*.”

I shall not presume to add a word to the above; but for the edification of Mr. R.’s admirers, quote the passage supposed to be alluded to by him.

“The gospel of St. John was written several years after those of the other Evangelists; and, evidently, with a different object. They relate the principal *incidents* of our Saviour’s life; St. John is more diligent in recording his *discourses*. The other evangelists enumerate a great variety of miracles; St. John describes only a few of the most remarkable, which had a more immediate reference to the particular object of the gospel. *They* repeat the discourses which Jesus held with the people, mostly in Galilee, in the form of parables and short moral sentences; John has preserved the longer and more argumentative conversations of our Saviour with the learned Jews, on the subject of the Messiah; and those in which he explained to his disciples the nature of his mission and office.”—(Lecture 1, 12mo, ed.\* p. 3.)

\* I do not possess the 8vo. edition of the Lectures.

There can be no necessity to do more, to disprove the *possibility* of any other passage being of greater weight for Mr. R.'s argument, than the above, than to quote the title-page and preface of these Lectures, which abound in passages in which the *Unitarians* are *opposed by name*. "Five Lectures on the Gospel of St. John, as *bearing testimony to the DIVINITY of our Saviour* ; delivered on the Fridays during Lent, 1823, by C. J. Bloomfield, D.D., Rector of St. Botolph's, Bishopsgate, and Archdeacon of Colchester." In the preface, the author states, that the lectures were "published *chiefly* "with a view to their dispersion amongst the inhabitants of "that parish, as residing in a neighbourhood, *where Unitarian opinions have been disseminated with more than common activity*. As I do not presume to call in question the "sincerity of those persons, whose religious belief is different "from my own; so, I hope, they will judge of me with the "like candour; and be ready to acknowledge, that I am acting in conformity with my duty, as a minister of the gospel, "in resisting, within the limits of my parochial charge, the "propagation of doctrines, which *I consider to be at variance with 'the truth as it is in Jesus.'*" The preface closes with a passage which I quote, to explain to Mr. R. on authority he now cannot possibly reject, having cited it himself, what is meant by the phrase '*falsely-called Unitarians*'\* (Reviewer Reviewed, p. 10).—which seems to have led him to quote the ninth commandment against me.

"In compliance with the custom of these writers, *who deny our Saviour's divinity*, I have spoken of them under the "name of *Unitarians* ; which, however, is an *improper appellation, when used to distinguish them from other Christians* ; who while they believe the divinity of our Lord, "assert the Divine Unity as strenuously as the Unitarians themselves. The term *Humanitarians* is more proper ; "but it is hardly come into general use."

It is not impossible, that Mr. R., *thus repulsed*, may again appeal to *his own* writers. Well, be it so ! Mr. John Wilson in his "Scripture proofs and illustrations of Unitarianism," (which Mr. R. has *evidently* been perusing of late,) says in his Introduction, (p. 3)—"Those Christians who assume the name of *Proper Unitarians*—who are sometimes "styled *Humanitarians*, and are frequently, but very erroneously, called *Socinians* . . . . . *with the Socinians*

\* "And it will follow from hence, that we deserve the name of Unitarians much more truly than you. Your *UNITY* is a *Heresie*, according to Tertullian, ours is the truth." (Leslie, 2d Dialogue, p. 75.)

"they unite, &c. &c. The designation UNITARIAN is now generally used to signify *all those who maintain God to be one person only—including Arians, Socinians, and Humanitarians*; and in this extended sense we design employing the term." (London, 1833). This said Mr. Wilson calls the doctrine of *one God* as held by the orthodox—*Unitarianism in a mist* (p. 52). St. Paul said as much; '*now we see through a glass darkly*;' (1 Cor. xiii. 12) through a mist may be; but happily we have the **SUN OF RIGHTEOUSNESS** behind, who will, one day, enable us to '*walk by sight*.'

Respecting my being termed "a disciple of Athanasius," I shall refer Mr. R. again to the bishop of London, who has explained what the creed of Athanasius really means\*.—(Sermons, preached at St. Botolph's, 1829, p. 291-2).

On the bishop's interpretation of that creed, I, by no means, object to the title Mr. R. is pleased to confer on me, for any censure is a mark of distinction from a disciple of Priestley and Belsham. The horror of creeds in use in the Church of England arises, probably, from the fact, that they were originally drawn up to exclude all the persons who held Unitarian opinions, from the Church "*established*" (not by LAW, but by the common consent, or "*universal suffrage*" of all Christendom) between the *end of the second* and the *beginning of the sixth century*, about 1300 years before the Church of England was taken by storm by the armed hosts of Hill Street! Many well meaning friends of the Church take offence at the Athanasian creed: and, as it is a fair opportunity of saying so, I add, that they are under a mistake about the intention of the creed, as employed by their church. If a belief in the doctrines of the Apostles' and Nicene creed *be necessary to salvation*—that belief must be a *right* belief—if the belief be wrong, the belief is good for nothing, and if salvation depend upon a right belief, without doubt, they who professing this belief hold it wrongly, are in danger of "*perishing everlastingly*." "*Such is the Catholic faith*"—the faith of all Christians—"which except a man believe *faithfully*, he cannot be saved."

A *very high Church* authority has said, speaking of this creed: "We are not justified in saying, that any man is so

\* Mr. R., to prove "PAUL A UNITARIAN," pretends to quote the bishop of London. Mr. Mardon, in his Sermon "THE APOSTLE PAUL A UNITARIAN," (p. 39) says, speaking of the Athanasian Creed,—"*This Creed has, MIRABILE DICTU, very recently found an advocate in the present bishop of London.*—See a volume of Sermons, published by him "in 1829; and a critical Notice, in the Monthly Repository for March, 1830." What a pity 'tis Mr. R. should be obliged to come to me for information respecting his own people!

“sunk in error, or so depraved by sin, that he cannot repent and be saved; but as we may say, that if any man perseveres in the deliberate commission of known sin he has no right to expect salvation; so we may say, that if a man, through obstinacy and prejudice, from a wilful misapplication or neglect of the talents with which he is endowed, fully rejects the fundamental doctrines of the gospel, when they are fairly and fully proposed to him, he likewise has no right to expect salvation: in either case, he must be left to the uncovenanted mercy of God.” (Tomline on the 39 Articles, p. 223-4.)

If this is to be a disciple of Athanasius,—then Mr. R. approaches very near it; for, *with the exception of denying Satan's existence,—future torments,—the Holy Spirit's personality,—the Divinity of Christ,—the atonement,—the inspiration of the Scriptures,—(and a few more to him uninteresting trifles of like nature)* he says,—“A compliance with the terms of the gospel,—a life of purity and virtue, is, in our estimation, the best and only sure foundation for admission into the kingdom of heaven, to the ‘society of angels and just men made perfect; of Jesus, the Mediator of the new covenant; and of God, the Judge of all.’ Though we dare not place our whole dependance on faith, remembering the injunction of our Lord,—‘if thou wilt enter into life, keep the commandments,’ yet, without faith, the blessings and privileges of the gospel are lost upon us. Still faith without works is dead. And while it is by the grace of God, that we are enabled to fit ourselves for a spiritual world, we dwell with delight on this animating truth, ‘Blessed are the dead who die in the Lord, that they may rest from their labours, and their works follow them.’ And further, we believe that God's grace and mercy are extended to all men.”—(What Unitarianism is, and what it is not, by M. Rowntree, p. 11, 12.)

How, on his scheme, all this is to happen, is, indeed, “past finding out:”—if it ever was in the Bible, *it must have been cut out by a pair of Unitarian scissors*, which are very expertly used on all occasions, when necessary.

We come now to the proofs from Scripture, that “Paul was a Unitarian;”—a position which has been asserted by Benj. Mardon, in a discourse on that very statement, to which, also, I suppose Mr. R. has access for his “notes and illustrations.” I like Mr. R.'s authorities vastly, because he cannot fly from them. Now, since his authority, Jeremy Bentham,

says "*Paul was Antichrist*," and Messrs. Mardon and Rown-tree say, "*Paul was a Unitarian*," it follows, that a "UNITARIAN IS ANTICHRIST;" and I will defy Mr. R. to disprove the conclusion, if he admits the authority of the assertors. So, we have Mr. R. in a "TRAP" of *his own setting* at last, in despite of all his caution! "Paul was," certainly, "*Antichrist*," IF *he was a "Unitarian*;" there is no doubt of it; let us then try what Mr. R. has to say upon that point, "according to the Scriptures."

We will take his quotation of 1 Cor. viii. 6, adduced for that purpose. The clauses—"One God the FATHER," and "one *Lord Jesus Christ*," so far from implying that Christ is not God, actually infer it; for the opposition of "God the Father" and "the Lord Jesus Christ," are *not to each other*, but *to the heathen "gods many"* and "*lords many*" of the preceding verse. For a further exposition of this text, I refer Mr. R. to Dr. Pye Smith (vol. ii. p. 704); *when he has refuted that writer*, he may exult over the '*churchman*,'—*not before*.

But, (says Mr. R.) Paul was, assuredly, no believer in 'God the Father, God the Son, and God the Holy Ghost.' I ask, then, did Paul not believe in God the Father, when he says, (Gal. i. 3,) "Grace be to you and peace from GOD THE FATHER?" Did Paul not believe in God the Son, when he says in Tit. ii. 13,—"*Looking for the present hope*" &c. "*of the great GOD AND OUR SAVIOUR JESUS CHRIST*," or as it should be translated—"God and Saviour of us, *Jesus Christ*?" as every body knows, who knows that the peculiar construction of the Greek language, is that when an article is expressed once, before two or more compatible words joined by a conjunction, *as is the case in this passage*, these compatible words are *attributives of the same thing or person*. Upon this, if he wants authorities, Mr. R. may see the British Magazine for March, 1836, p. 281—4., which will obviate Mr. Belsham's rejection of Dr. Middleton, &c. (p. 230) on the authority of the "*witty and shrewd*" Gregory Blunt, (against whose '*anonymous signature*' being in his favor, the Unitarian says nothing), and who shall justify other writers who appear "*blunt*," if they be not "*witty and shrewd*."

Did Paul not believe in GOD THE HOLY GHOST? when he says, 1 Cor. xii. 11, "All these (spiritual gifts) worketh that one and the self-same SPIRIT, dividing to every man severally as *HE will*." Who is HE? Is HE *God the Father*? No. Is HE *the God and Saviour of us, Jesus Christ*? No. Who

then? Why—GOD THE HOLY GHOST—for “HE” is a *personal* appellation, and not the designation of an emanation.

Are there three Gods, then, will ask the Unitarian, who pretends not to see the difference between Trinitarianism and Tritheism? (See Wilson.) No. “*Hear O Israel the Lord our God is one Lord.*” (Deut. vi. 4; Mark xii. 29.)—This is Scripture.—Mr. R. may believe or not the other texts as well as this, if he pleases; but if he does not believe them, he *disbelieves not me, but the Scripture*. The “churchman” says, “CHRIST IS GOD,” and so, he adds, “*would Paul* the apostle have said, *in as many words too*, had *his* commission involved in it the promulgation of such a doctrine.” (p. 11.) Of the modesty of Mr. Rowntree *dictating what Paul’s commission ought to have been\**, I have nothing to say. As he appears not to understand the rules of grammar, he is perhaps unintentionally ignorant; but if it be not ignorance, it must be much worse. It will be seen, however, above, that as far as the Greek language is understood now-a-days, Paul *has* said, *in as many words too*, ‘*Christ is God,*’ if *sense and sound* are not widely asunder.

But Mr. R. follows St. Paul to Antioch and Athens. Of the passage Acts xiii. 26—39, where Mr. R. perhaps finds Unitarianism in the word “*man*,” it may be sufficient to observe that in the original there is no such word as *man* at all; the apostle left the pronoun ‘this’ (toutou) by itself, because in his address alluding to Christ in his mediatorial character, as the GOD-MAN, if he had qualified the expression by any designation, it would have interfered with the object of his exposition of the Scripture. This explanation does by no means assert, that it was not in his *human person* that Jesus

\* Mr. R. is here only following his master. Belsham says, in his Translation of St. Paul,—“If the apostle had expressed himself in the CLEAR MANNER OF A CORRECT WRITER, it would have been in some such manner as the following.” He laughs at St. Paul, for believing the account of the fall, in the book of Genesis, to be a HISTORICAL FACT, which he reasons upon (Rom. v. 13). Again; “He (Paul) has introduced a CONFUSION OF IDEAS, which make it difficult to unravel the sense!” “His REASONING is so BAD, that its defects need not be pointed out!” “Had the apostle been a correct writer, the antithesis would have stood in this form.”

On 2 Cor. xii. 4. Mr. B. observes, that what St. Paul says is not FACT, “because the discoveries of modern philosophy, respecting the structure of the universe, have put an end to such puerile conceits,” as believing that there is such a place as HEAVEN. It is for this, I presume, that Mr. R. takes NEWTON under his wing!

Yet, these are the persons who talk of “Paul being as anxious as modern PREACHERS for the diffusion of SCRIPTURAL truth,”—of “his being as competent as they are to judge what was necessary to be taught,” (Reply, p. 13);—of coming to the enquiry into Scripture free from “partiality!”—whose examination should be “dispassionate!” (p. 15);—who pretend they do not “receive the COMMANDMENTS of MEN!” (p. 14);—of “desiring to make the SCRIPTURES their rule of faith, and by them to judge, whether the doctrines they may espouse be of God”!!!! (p. 11). Can assertion go further? They will abide by the verdict of the JUDGE—the Scriptures—when they have made the Scriptures speak their own desires.—Pretty ideas of JUSTICE such people must have! Well might it be said in former days, “in short, though REASON be the IDOL of these men, yet I must desire to be excused if I do not stand in any great awe and admiration of it,” &c.



suffered. Again, Mr. R. marks under the words "*he hath raised up Jesus again.*" Allow, that '*he*' means GOD—it is allowed by Mr. R., for that is *the whole burden* of his quotation: and "*what then?*" Why, as our Saviour expressly declares, "*Destroy this temple*" (his BODY, (John ii. 21.)—"and in three days *I* (JESUS) *will raise it up;*" v. 19.)—*If Jesus raised his own body*, Jesus, by Mr. R.'s own shewing, *was GOD*. And this we find from the 22d verse was remembered by the disciples after *he was risen from the dead*; and, on *that account*, they "*believed the Scripture and the word which Jesus had said.*" Will Mr. R. call himself one of these *disciples* of Jesus after this? Let him read the 41st verse of the same xiii. Acts, and apply it to those who refuse this evidence. "*Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise, believe, though a man declare it unto you.*" Who numbers *unbelievers* amongst the *Jews* here?

But Mr. R. travels to Athens, where he imbibes the taste of the Athenians and strangers which were there, *who spent their time in nothing else, but either to tell or to hear some NEW THING* (Acts xvii. 21). And what does *he tell us*, on his return? Why, *that when Paul saw those people worshipping the Gods which they had made with men's hands, and pointed out to them the TRUE GOD, whom they ignorantly worshipped as UNKNOWN*, the apostle did not teach them the distinction between idolatry and a *plurality of Gods*, and the *unity* and worship of *THE ALMIGHTY GOD*, but entertained them with a *distinction* between *God the Father*, and *God the Son!!* Now this was his doctrine; having explained to them, that a time was come, when the Pagan creed was to be abolished, he tells them that a day was appointed to judge men as to the use they might make of this new and saving knowledge; informing them that an assurance was given by the resurrection of Christ, who (in his human form) had died for man. If they mocked at a *man's resurrection*—much more would they have mocked at the news of *Christ suffering, because also God*; nay, we are expressly told, that the *Godhead of Christ* (1 Cor. i. 23) was (because not resting on reason) foolishness unto the Greeks, as it is to many now a days. Can we imagine, St. Paul did not know what he was about with the Athenians? Even on *rational grounds*, he must have known, that as they had no knowledge of the Jewish Scriptures, he consequently could not appeal to *them* for illustration. How, then, can any Unitarian doctrine be

derived from the word *man*? Imagine a Missionary going to the New Zealanders, and instead of shewing them that their gods of wood and stone, were idols, and that they did not even know the nature of *God*, edifying them with a theological dissertation on the *humanity* in contra-distinction to the *divinity* of Christ, of whom they, before, had never heard! Thus naturally does *practice* in all cases, depend on *doctrine*. I fully agree with Mr. R. that *his* interpretation of St. Paul's address to the Athenians has nothing in common with the creed of Athanasius,—nor with *any other creed derived from the Scripture*!

Mr. R. now flies to St. Peter for refuge from “the disciple of Athanasius;” and *St. Peter* is also *conjured* into a *Unitarian*! We might have thought, *Mr. R.* would not have ventured into the courts of the Vatican. But no; “any port in a storm;” even the Pope's *tiara*, I suppose, would be assumed, if necessary. And what is the news St. Peter tells Mr. R.? Why, what he will not believe on the authority of St. Paul, or even Jesus himself, that “*GOD hath made that same Jesus, whom ye have crucified (see Heb. vi. 6) both LORD and CHRIST,*” (Acts ii. 36). St. Peter must be his own interpreter. “Whom say ye that I (the Son of *man*) am?” And Simon Peter answered and said, Thou art *the Christ, THE SON OF THE LIVING GOD*” (Matt. xvi. 15, 16). “And Jesus answered and said, *blessed art thou, Simon Bar-jona, FOR flesh and blood hath not revealed it unto thee, but my FATHER WHICH IS IN HEAVEN*” (v. 17) that Father, of whom Jesus said, “*I and my Father are ONE*” (John x. 30); “Believe me that I am *in the FATHER*, and the *Father in ME,*” (John xiv. 11); “Have I *been so long with you, (i. e., in a human form, as man,) and yet hast thou not known ME; Philip? (who I really and truly am, God,) he that hath seen ME, hath seen THE FATHER*” (v. 9), which words could only apply to the *divine nature both of the Father and SON*, because “no man hath seen *God,*” (otherwise than in the person of Christ, invested with his accidental nature, which he put on when he became “*Emmanuel, God with us,*”) at any time” (John i. 18). But the apostle adds, “the *only BEGOTTEN (not created, but BEGOTTEN) SON*, which is *in the bosom of the Father, HE hath declared him:*—and this “*he who declared the Father,*” is in Matt. xvi. 17, said to be “*my Father who is in heaven.*”

Mr. R. next quotes Acts iii. 13—22, but stops short at v. 23. “And every soul, which will not hear *that prophet*, shall be

destroyed from among the people :” as he also stops short at Acts iv. 11, “This is the stone which was **SET AT NOUGHT** of *you builders*, which *is* become the head of the corner.” So he stops short at Gamaliel’s address, who speaks of Theudas who ‘*boasted* himself to be *somebody*’—and who gave the Jews a lesson, which Mr. R. might profit by (if he did not think himself as great, if not greater, than Gamaliel, the *tutor of Paul*;) “If this counsel or work be of men, *it will come to nought*;” “but if it be of **GOD**, ye *cannot overthrow* it; lest, haply, “ye be found fighting against God” (v. 29, 33). The inferences which Mr. R. draws from these passages in the Acts, are answered under that one from Acts xiii. 26—39, and ii. 22—37.

Does Mr. R. ask what was the “**IT**,” (Matt. xvi. 17,) the doctrine which he reads in Acts ii. 36?—Let the above quotations shew; and let the assertion of our Saviour be remembered :—“Upon *this rock*—(this confession of Peter)—*I will build my Church*,—and the **GATES OF HELL SHALL NOT PREVAIL AGAINST IT**,” (Matt. xvi. 18;)—No, we may add, not even those *powers of darkness and death*, (which is only a fair interpretation of this classical and scriptural expression,) which originate and perpetuate those ‘heresies,’ (2 Pet. ii. 1,) for which the same PETER, and not “*the reviewer*,” reserved his “*anathemas*,” (Reply, p. 14). No wonder, such being the case, that “*the Improved Version*” should cut out all that second chapter of St. Peter’s second epistle, as of doubtful authority!!!!!! No wonder that Mr. R. brings these awful words into his Reply, as if they were *mine*, and *not the words of Scripture*!! (see p. 10).

Yet, forsooth, the mutilators of St. Peter, profess to quote him as a *Unitarian*! pretending to look for “the *truths* of Christianity in the teachings of those who were *ordained by God* to preach them!” (p. 13.) Pretty **LOOKING for truth—cutting out a whole chapter of TRUTH!** St. Jude tells us, there were *other* men also “ordained by God”—“certain men who *crept in unawares*, who were before of old *ordained* to this condemnation, and *denying* the **ONLY LORD GOD** and **OUR LORD JESUS CHRIST**”—who “*despise dominion*,” “*speak evil of dignities*,” misquoting bishops and so forth, “*speak- ing evil of things which they know not\**,” (Jude v. 4, 8—10.)—the very same men, who, the Fathers inform us, under the names of Gnostics, Ebionites, Cerinthians, &c. &c. were condemned by St. Peter. I again challenge Mr. Rowntree to

\* That is, say the Commentators, “Laws and Magistracies.”

refute these historical evidences and testimonies of the Catholic Church given 1600 years ago ! If Mr. R. is, really, not positively certain of the falsity of these evidences, why does he not learn before he sets up for a teacher—a censor—a master in Israel ?

He calls me a “*rigid churchman*.” I thank him for the title ; because my ideas of churchmanship appear to be rather *more liberal* than his own, *though all creeds are not the same to me* ; my ideas of churchmanship embrace the Church of Christ at large all over the globe (though Mr. R. deems such *idolatrous*, and, therefore, *excommunicate*) and which I believe to extend wherever the *head and foundation* of the Christian faith is held and taught ; nor do I care by what name the Church goes on earth, whether that of England and Ireland, Geneva, or Rome ; wheresoever any members of those Churches on earth receive the gospel and its doctrines *whole and undefiled* ; there I recognise the plat-form, and frame-work of the Church, as well as its foundation ; and without venturing to condemn others, who would not fill up the walls, and place *the door as I would*, I, nevertheless, should rejoice to see this Church “*established*” in all lands by *LAW*, and by “*universal suffrage*” too, let its name be what it might, because in an establishment of religion I see a *protection of religion*, and because established in *one form*, it secures protection for *all*, yea for those even which I believe to be contradictory to the Bible, the only weapon man may use to overturn them ; and this is the result of no stingy, bigoted exclusiveness, but the deduction which I draw, that as all men are free to think for themselves, how they can best worship God, so I take to myself the liberty to worship God in the Church of England, as an undoubted branch of the Church of Christ. If the conditions of the Bible impose limits to this church, it is to the Bible, *whole and undefiled*, to which the objectors must go ; not to *acts of Parliament*, and the gospel *according to Belsham* ; but to that source of knowledge on all points, ecclesiastical and civil, which teaches us to “*Love the BROTHERHOOD—to fear GOD—and to honor the KING !*”—whether William IV., or Nero II. If this is to be a “*rigid churchman*,”—to profess the faith held by apostles, martyrs, and confessors ; to contend against those who would degrade HIM, whom I believe to be Him “*by whom the worlds were framed*,” who was from all eternity “*with God*” and “*was GOD*,” THE CREATOR ; to the capacity of a Unitarian minister, for Mr. Belsham tells us,

(Calm Enquiry, p. 446)—THE UNITARIAN DOCTRINE IS, THAT JESUS OF NAZARETH *was a man constituted in all respects like other men*, subject to the SAME INFIRMITIES, THE SAME IGNORANCE, PREJUDICES AND FRAILTIES"—if, I say, protesting against such a notion as this, is to become exposed to the charges of being a "*rigid church-man*"—"a disciple of Athanasius," &c., then will I rejoice in those titles, even as the primitive disciples of Antioch rejoiced, when they were, by the enemies of their Redeemer, branded as CHRISTIANS.

But let me add, that the very principle which makes me a member of the Church of England, causes me to tolerate, or (if that word be objectionable,) *leave unmolested*, all who do not molest my communion. The air is free for all—so is belief. So let it be. The Racovian catechism is not now burned as it was in 1652. The age of the Inquisition is over;—and for aught I would wish to the contrary, let all who will, enjoy their religious and political opinions, as far as *they themselves* are concerned. By reasoning, argument, and a fair and honest defence, I would fight for the faith, religious or political. But all men are, in *one sense*, our brethren, and for conscience sake, we ought to respect them. But, in these days, all sects, all errors, are, by some persons, tolerated, save the Church; and "*DOWN WITH HER TO THE GROUND*" is the cry of thousands, though not of *all* who dissent from her, who, in her fall, would perish for ever. It is because I believe *AN established Church* to be the preservative of our liberties, that I adhere to the *present establishment*, not because her constitution is immaculate, but because I conscientiously believe her doctrines to be apostolical. All those who differ from me in the foundation of my faith, may be, and I believe are, conscientious—(for "*charity hopeth all things,*")—but with their *sincerity*, or their *insincerity*, we have nothing to do. The duty of every honest man, is to defend *legitimately* what he *believes* to be *conscientiously right*, and not to *meddle with others* by way of publicly condemning them for an honest performance of what they consider their duty. But if our religious or political creeds are attacked unnecessarily, then, I say, that our duty is defence; wherefore I volunteered a defence. There may be *conscientious infidels*; will conscience make them less so? With God rests the decision as to "*guilt*;" and there may be (let Mr. R. know that I do believe this,) such a thing as *heresy* with-

out *guilt*\*;—Saul ignorantly persecuted Christ. I have never condemned Mr. R. on the “*supposition* that there is “*guilt* in maintaining an opinion contrary to the Church, of “which I am a ‘member,’ or to the majority of its members,” (p. 15). But believing him to be *in heresy*, as he believes me to be an *idolater*, I shall never shrink from any argument, *however strong*, to convince him, if I can, of the one, and to disprove the other. I am in this, as in other points, a “rigid churchman, but no bigot, either Church or Sectarian,

\* The word *HERESY*, as often applied, is supposed to mean ‘reproach,’ when no reproach is intended, though the right meaning is.

In Acts v. 17, we read of the sect or heresy of the Pharisees and Sadducees. So the Nazarenes or Christians were called, Acts xxiv. 5—14. Then, undoubtedly, reproach was intended, but the meaning of the word held good, a separation in faith from the insulters. But reproach or no reproach, heresy was heresy, whatever heresy is. It is very clear, that heresy, by its definition in the original language, means a separation from a community from a unity of belief held by that community. Now the unity of a Christian church is defined in Eph. iv. 4-5. They then who separated from this unity, were the first heretics in the Christian church. It is clear, then, that heresy can only be applied to separation in point of doctrine, from the unity of the Church. Addition to, or subtraction from, the doctrine professed by the church, makes, therefore, heresy. A return to the unity of doctrine, after such heresy, makes those who so return not open to the charge, but they who remain in error. Thus we of the Church of England and all other apostolic communities who have rejected the additions Rome made to the primitive faith, are wrongly charged as heretics. Catholicism can not be parcelled out into divisions; therefore Roman Catholic is nonsense, and the term *HERETIC* more rightly belongs to the church so called. Again, they who take from the faith of the primitive church are also heretical—thus Unitarianism was, is, and must be, heretical; unless it can be shewn that Unitarianism was the apostolic doctrine; in which case all who are not Unitarians would be heretics. When the church invented creeds to define what was true doctrine, they who rejected those creeds became necessarily heretics according to those creeds, provided the creeds gave an accurate account of the doctrine. Thence it came to pass, that every opposer of the church in articles of faith was a heretic; and the term of schism was applied to separation from her on account of it, although afterwards applied to all separation of whatever kind, so that there may be schism without heresy—where unity of faith is not violated. It is very clear, that in either case there may, or there may not be, guilt;—guilt there must be, if the separation be voluntary, against conviction, or without sufficient enquiry into the subject. Man cannot know this; and consequently ought neither to condemn, nor suspect, if conduct agrees with profession; wherefore, he who calls Unitarians heretics does not necessarily reproach them: he merely defines a fact. I am anxious to state this, because Mr. R. objects to St. Peter’s term “damnable heresies.” I see nothing in those words, to imply, that a man applying them according to fact and history, intends to charge another with guilt; the heresies may be, and are, no doubt, what the apostle defines, but the heretic may be saved; so as by fire, or as if he were snatched by divine grace, from the fire of perdition. Heresy persisted involuntarily and heedlessly, must put a man in danger of this perdition; and this is all I have ever hinted in the use of the word. The modern use of the term has gotten a name infinitely worse than, perhaps, it ever bore. But when explained, all idea of judging another is removed, though the guilt, if any, remains. Nor is separation in point of doctrine from the Church of England heresy because it is the Church of England, but because the doctrines of that church make her a branch, or integral part, of the apostolic Church of Christ. Dissent, on political grounds, therefore, does not imply heresy; nor are those who are in heresy necessarily dissenters, for even heretics may profess membership with the church. By dissenters we speak of those who are in unity with the Church as to doctrine, but separate as to minor points of form not actually determined by Scripture. And in this statement I am fully borne out by one of the most learned and ‘meekest’ writers of our Church, one whom no one, who is acquainted with his writings will condemn of unnecessary harshness.

“Faith being a doctrine of piety as well as truth, that which was either destructive of “fundamental unity, or of christian sanctity was against faith, and if it be made a sect, “was heresy; if not, it ended in personal impiety and went no farther. But those who, “as St. Paul says, not only did such things, but had pleasure in them, that do them, and “therefore taught others to do what they impiously did dogmatize, they were heretics “both in matter and form, in doctrine and deportment towards God, and towards man, “and judicable in both tribunals.”—Jeremy Taylor, Liberty of Prop. sect. II.

“And put the case, the heresy there condemned be damnable, (as it is damnable enough) “yet a man may maintain an opinion that is in itself damnable, and yet he, not knowing “it so, and being invincibly led into it, may go to heaven; his opinion shall burn, and “himself be saved.”—Ibid.

least of all a *political bigot*. I will, however, tell him plainly, and not in an unfriendly way, that had he confined his *Remarks* on Mr. Dudley's Sermon, to the *doctrine* of that sermon, (I do not mean, what he may please to consider *political doctrine*, with which I have nothing to do, for or against,) without mingling with it a political attack, I should have respected his zeal, where I now doubt his discretion, for in so doing he objected to his own principles, "*establishments by LAW.*"

In "*THIS age of enlightenment,*" to repeat Mr. R.'s own words, when the disputed texts of Scripture have been canvassed and discussed, and all the learning of past ages as well as the present (as far as it goes) is available, it must make one who knows the real difficulties of Scripture, jealous of the intentions of a person, who attempts to intrude doctrines, unsupported but by partial evidence upon the public, and it is the duty of every Christian, to protest vigorously against it.

To put my opinions on this point out of doubt, I quote here a passage to which I fully subscribe. "Enough, perhaps, has been said to shew that we lean with no great feelings of respect, towards the persons concerned in bringing forward the present publication. We are entirely ignorant of their characters, except as *here displayed*. It is our wish to speak with liberality and mildness of all who dissent from us in religious opinions. We are aware that they may do so from the purest motives. We honour the man who searches the Scriptures with a candid desire of discovering religious truth. We believe that within the pale of the Unitarian Church are to be found *many individuals of unfeigned piety and unimpeached morality*. But, with these general feelings on the subject of religious dissention, we should be wanting to our duty if we withheld the language of just animadversion, whenever we perceived that character of *bold misrepresentation*, and of *uncandid artifice*, by which the road to *truth* must ever be obstructed," (Q. R., i., 133)

A man may thus prove even Atheism to be taught in the Bible. Lop off the first seven words, and take the remainder as they stand in Psalm liii. 1, "*The fool hath said in his heart, THERE IS NO GOD!*" and David is made a direct teacher of Atheism.

This is, however, only according to the Unitarian plan of proceeding. Mr. R. served Mr. Dudley's text the same,—the "for him," in Col. i. 16, he took no notice of. By a

similar process, I would undertake to disfranchise, disinherit, and disprove the title of every individual in the world: to go upon the principle of Unitarian interpreters in the ordinary affairs of life, would be to reduce man to the condition of Ishmael, the ancestor of the Moslem, "*And he will be a wild man; his hand will be against every man, and every man's hand against him*" (Gen. xvi. 12); or to that of him of whom the poet says,—

"———— the good old rule sufficeth them,  
"That they should take, who have the power,  
"And they should keep who can."

Sufficient will, perhaps, be allowed to have been advanced in the preceding pages, to prove, that, in calling "Paul a Unitarian," truth, the Scriptures, and common sense are libelled. But it may be as well to bring this argument a little further.

First, then, if we take the *antiquity* of Unitarianism, it is condemned as '*heresy*' by all the Fathers of the times in which it arose\*, and unless Paul was an Ebionite or Cerinthian, or one against whom St. John wrote his gospel—(in which case, the gospel must contradict Paul—and Paul could be no Christian)—"Paul was not a Unitarian." To say, then, that he was, is a "*Libel upon the Scriptures.*"

2. If we take the *designation*†, on which so much depends in Mr. R.'s idea, (since he spurns the Socinian or any other title, save that of "*Proper Unitarians,*") as it has been shewn

\* The following tables will offer satisfactory evidence on this point:

Dates and names of **SOME** of the authors of the four first centuries, whose writings prove they held and taught the true doctrine of Christ's Divinity, and that of the Trinity.

A.D.  
303.—Arnobius.  
269.—Council of Antioch.  
260.—Dionysius of Alexandria.  
248.—Cyprian.  
220.—Hippolytus, pupil of Irenæus, pupil of Polycarp, PUPIL OF ST. JOHN.  
200.—Tertullian.  
194.—Clement of Alexandria.  
175.—Irenæus, pupil of Polycarp.  
174.—Athenagoras.  
170.—Melito of Sardis.  
168.—Theophilus of Antioch.  
165.—Tatian.  
156.—Justin Martyr.  
125.—Quadratus and Aristides, who had conversed with those healed by Christ, (mentioned by Eusebius).  
107.—Ignatius.  
96.—Polycarp, PUPIL OF ST. JOHN.  
100.—[Died] Clement of Rome, fellow-labourer with Paul (Phil. iv. 3).

Dates and names of **ALL** of the persons who denied (and are CONDEMNED AS HERETICS by the Fathers, for denying) the true doctrines of Christ's Divinity, and the Trinity, during the four first centuries.

A.D.  
317.—Arius.  
265.—Paul of Samosata.  
242.—Beryllus, afterwards reclaimed by Origen.  
205.—Artemon.  
195.—Theodotus.  
82.—Ebion.  
60.—Cerinthus. } Known only (by the confession of the Unitarians) from the writings of those who condemned them.

N.B.—Against the two latter St. John wrote his gospel, &c., as well as against the Nicolaitans, another branch of the Gnostics, mentioned by name. (Rev. ii. 6.)

† To add another to the already many proofs, that the term Unitarian is not so exclusive as Mr. R. says; I mention, that the Solicitor-General, who pleaded the Unitarian cause, in the Wolverhampton case, in Jan., 1836, declared he made no distinction between UNITARIANS, ARIANS, and SOCINIANS.—(See Report, p. 68.)



that the *Unitarians* borrowed their name from the *Mahometans*, to say that "*Paul was a Unitarian*," is to say that Paul was not so much a Christian as a Mahometan, which is a libel on *common sense*.

3. If we come down to modern times, and assume Unitarianism to be what it is asserted now to be, by the professors of its doctrines, then, I say, that to call "*Paul a Unitarian*," is a '*libel upon TRUTH*;' because, without touching on some of the grand features in which orthodoxy differs from them, Paul preached doctrines directly contrary to the doctrines and opinions of Unitarians, as I shall now prove, in addition to those arguments which have gone before.

Mr. Rowntree has published, in addition to his other *works*, a Sermon\* on this subject—"What Unitarianism is, and what it is not." The text is Acts xxiv. 14, 15, wherein the word '*heresy*' is brought to bear upon the position of his party with respect to the Christian Church at large. I give Mr. R. the same credit that I would take to myself, respecting this text, that he has "*hope towards God*," &c.—but if his "*way*" be not only called '*heresy*' but is actually so, there is danger, that *his hope* is A VAIN HOPE. I beg him not to mistake my meaning: I am not saying it is a *vain hope*, for God alone knows *that*. But I say, and I will maintain it, that if *his hope individually* is not vain, yet the principle upon which it is built is not suitable to *all men*, of whatever natural inclination, or natural temperament. The end of *all belief* is obedience to the gospel law—this is the avowed Unitarian principle (see Reply, p. 19), as well as mine; and that belief, which does not end there, is a vain belief, which must end in a vain hope. Now, I say, that the creed of the Unitarian is not a creed which furnishes sufficient motive of obedience;—it is defective where it is most needed—it wants life—it wants power—it wants every thing which a man of strong passions and ungovernable appetites needs. And without venturing to do, what Mr. R. reminds me I ought not do—"bear false witness" (which, by the way, was rather a bold stroke for one who has himself put his name to a palpable and direct falsehood against the Bishop of Lon-

\* Should occasion require, I may, perhaps, another time, subject that sermon and all Mr. R.'s other performances, whether actually written by him, or merely fathered by him, to a severer criticism, than I have hitherto used; and it may then be shewn, that there is evidence to infer, that though Mr. R.'s name is employed alone, he has not scorned an "anonymous" helper, whom I, in my turn, may call upon to avow himself. Whoever he may be,—no honest man will ever trust either, whilst he leaves unanswered the charge made against him, of "bearing false witness" against a Bishop;—and in his Lordship's name and that of the Church of England, and in the cause of Gospel Truth, I challenge him to produce the authority, or to publicly recant the disingenuous assertion.

*don*)—I will appeal to him, whether those, and there are many such amongst his ‘congregations,’ who do keep up a moral and devout conduct, are not in general, or always, persons of a certain quiet and cool temperament, whose fleshly inclinations and mental appetites are *naturally weak*? But take it as we may,—put the case as strong as possible, what is the *motive* of their obedience?—faith,—but in whom? In God, who *for* the obedience of man gives heaven as a *reward*! All creeds are alike to him, and *truth of life* is all in all. But to avoid the dilemma of sin by nature, *that is denied* as “*dishonourable to God*,”—and it is “condemned by the innocent smile of infancy and childhood!—by the labours of the great!—and by the disinterestedness of the christian and the martyr!” Now, sin, if exhibited only by signs of evil within, for which as *actual* committed *sin* the child is not guilty, must be first exhibited at one time, and whenever that time is, original sin is developed. That time, often, is before the reason can meditate; and one such act of wilfulness or innate disobedience in a child so young, is sufficient to disprove the conditions of the argument. *Let Mr. R. pass three hours in a nursery.* Again, are there no labours of the great incompatible with the gospel commands? are there no instances of *martyrs to vice* as well as to *virtue*? “Paul did *all things THROUGH CHRIST* who strengthened him:”—was there no time, when Paul *persecuted* Christ?—and if so, must not the grace of his obedience have been communicated (as the Scripture says *it was*) at a *precise* time, in a *particular manner*, on a *particular occasion*? But if grace be to all *from their birth*, why did Paul not *believe the Scriptures* till he was converted? Paul, remember, was brought up at the feet of Gamaliel, a strict follower of the strictest sect of the Pharisees, one who read, meditated on, and, perhaps, expounded, the testimony of the Messiah.

If human reason be the standard of right and wrong, which it is said to be, Paul ought to have recognised Christ when he came as the expected Messiah; but he could not believe—at least he did not;—and why he did not, if reason be all in all, I will confess *my reason* is not sufficient to comprehend; this is to me even greater mystery, than the Incarnation, Atonement, and inherent Deity of the man Christ Jesus! What has become of the agency, operation, and power of the Holy Spirit? The Unitarians, like the Ephesians, have not “*so much as heard whether there be any Holy Ghost*” (Acts xix. 2), yet *they* must have known by their heathenism, that they

obeyed not, could not obey even the "law of nature written in their hearts." This forms the burden of complaint with some of the great men amongst the ancients, as it must do with all who are "feeling after God" in the darkness of their minds. "If any man *WILL* do Christ's will," says the gospel. How can he *will* it? for St. Paul says, "God must work in us both to *will* and to do," (Phil. ii. 13\*), and they that are *after the flesh* mind the things of the flesh, but they that are *after the Spirit*, the things of the Spirit," (Rom. viii. 5,) and "they that are *in the flesh* CANNOT please God," (v. 8). We are also told, that "it is not *man that sinneth*, but "SIN THAT DWELLETH IN HIM" (vii. 17). "I see then," adds the apostle, "another *law in my members*, warring AGAINST the *law of my mind*, and bringing me into captivity to the LAW OF SIN, which is IN MY MEMBERS" (v. 23). If this doctrine do not teach the natural original sin of man, I know not what it does teach: it is clear, that the apostle spoke as a Christian man, not as a natural man; yet he goes on to thank God, that *through Jesus Christ our Lord*, (*i. e.* more than natural grace,) he could *overcome* the *law of his members*. This could not be the bare knowledge, that Christ was a prophet, who came to die, and live merely for an example to men; for the apostle knew this, as a part of his religion, before. Tell a Hottentot, Christ came to set an example, and then died, as an act of obedience; he may tell you, he does not care for the example, and does not believe that any man could be so foolish as to die for such a thing! But tell him, He died to free him from that destruction which would otherwise certainly await him; and the man believes and obeys. I would rather trust an ignorant savage on the merits of Unitarianism, than the enlightened disputers of this world, because they have no prejudices either way! And as a proof that it is not adapted to the great end of Christianity, the "bringing of men out of darkness into light," *it has never made its appearance, except where Christianity has already been taught*,—the Unitarians are not, in general, missionaries to the heathen, which *all Christians*, if the gospel speaks true, *ought to be*, BECAUSE they *know their scheme to be incapacitated for missions*†. And this, not to go further,

\* This text refutes the Unitarian notion; a bias to evil combined with a power of good.

† One of their most bigoted advocates, J. Scott Porter, who brands the mass of orthodox protestants of all sects, with the name of "*an untaught and brutal rabble, with the bulk of whom*," he says, "*he should deem it an insult to be compared in point of intellect and moral culture*," allows, that they "*are accused of*

must be an argument against not only their denial of Original Sin, which I have shewn *Paul believed*, but also against the rejection of the atonement and the Holy Spirit. If these points are surrendered, the whole scheme, as one even of *reason*, must crumble into pieces; and he must be a bold man who shall say, "*Paul was*," if such be the case, a "*Unitarian*."

Again, to quit Mr. R.'s lecture, (which, as a composition, is creditable to him, but, as far from that truth which I read in the Scriptures, as a message of "GOOD TIDINGS" to a lost and ruined world, as darkness from light). I have already quoted what Belsham says of our Lord, that he was a "MAN, constituted in ALL RESPECTS AS OTHER MEN, subject to the same INFIRMITIES, the same IGNORANCE, PREJUDICES, and FRAILTIES." St. Paul, however, says, "*he was, in all points, tempted like as we are, yet without sin*," (Heb. iv. 15.) If he had not been free from human frailties, *could he, as man, have resisted yielding to those temptations?*—The fact that he *did resist*, was a plain proof that he was NOT subject to the same FRAILTIES as other men. And this appears to have been one of the convictions, which led Mr. Ketley\*, whom I quoted at p. 22, to see the untenable nature of the mere humanity (prophet humanity) of

*being negligent of the state of Heathens and Mahometans, and having done little for the dissemination of the Gospel. Part of this censure is just. We have done something; but I think not all that might have been expected.*"—(Creed of the many and faith of the few. Belfast, 1833, p. 28—30.)

\* See Scripture Views, &c. p. 11. Having alluded to Mr. Ketley's case, I mention further, that the principal means, under God, for bringing back this gentleman to his pristine faith was the Rev. Piers Edmund Butler, B.A., Curate of St. Margaret's, Ipswich. I cannot here state the process pursued, in overthrowing the erroneous notions by which Mr. K. had been deceived into his belief. But I will say, that, having carefully perused the statement by both parties, I am firmly impressed with the conviction, that Mr. Ketley has acted a perfectly honest part, and that he could do no otherwise, on the Unitarian scheme itself, than renounce what he knew to be contrary to Divine Revelation. Yet how did his conscientious people act?—some, certainly, very honourably; but others actually propagated far and near, (and this Mr. K. complains of in the notes to his Discourse,) that he was suddenly seized with madness, and "before a week had elapsed," a letter was received in Ipswich from the Rev. James Yates of London, condoling with his correspondent on Mr. Ketley's aberration of intellect! Here is Unitarian consistency for you!—REASON is the judge for it, and MADNESS against it! Yet these people are for ever preaching and writing about "truth in life and sincerity in profession." Hear Mr. Rowntree: "We are privileged to extend the right hand of fellowship beyond the boundaries of our faith. WE ARE FENCED IN BY NO SECTARIAN BIGOTRY. We look not on our brethren as foes because they subscribe not our creed, and we ANATHEMATIZE no one, because he ventures to think DIFFERENTLY FROM OURSELVES. Our's is that temple, where man meets man as a BROTHER and a FRIEND; none the worse because he comes with a creed which we conceive to be erroneous." (Lecture on Acts xxiv. 14, 15.) All this reads very well in Poole—but see the practice of it in Ipswich! "No sectarian bigotry"—no anathemas against a man who ventures to think differently—oh! no—we only dub him mad, vote him mad—declare him seized with aberration of intellect! Now, since REASON is every thing with these worthies, what anathema can be worse, what condemnation more strong, than to vote a man mad? Oh! these fine spun notions of rational Christianity! what are they, but nets set to catch minds, that are too proud to stoop to The Supreme Reason, GOD IN CHRIST! Well, the news gets abroad. It travels by mail to the north. KETLEY IS MAD! is MAD! and in the course of a week or two, out comes a

Christ,—the miraculous conception, which they, who cut out the two first chapters of St. Luke and St. Matthew, reject, is necessary to explain this anomaly in the character of Jesus,

pamphlet from the Manchester press, headed "The Rev. Joseph Ketley's Relapse Examined and Countervailed." What! Countervail an act of madness? Why—if the man be mad—what good will it do? But no—they knew the man was not mad;—they knew that, like Paul, he spake "the words of truth and soberness,"—else why this desire to countervail (I like the word, it is weight against weight—Unitarian reason against Unitarian madness!) what, according to the very principles of the Unitarian creed, was perfectly orthodox "consistent" and "sincere?" And what does the 'anonymous' 'reviewer' of poor Ketley say? Why, he endeavours to shew, that he was mad.—"Pity him we do," he says, "blame him we cannot." "Nor will we omit to express the regard we feel towards him, and pray, that a gracious Providence may soon scatter the clouds which oppress, and remove the agitations, which disturb his mind." And then, as if those people who do not care for numbers, who set themselves up against the 'countless multitudes' of 1800 years—(yet, who, nevertheless, magnify 170 into 2000 congregations!) were afraid of the effects of the return of Mr. Ketley to that orthodoxy, from which they had seduced him 14 years before; the 'anonymous abuser' of this worthy man, ridicules, jeers, and openly grins not only at Ketley, but at the Bible, and its doctrines into the bargain,—talks of 'believers in the bias towards sin and real atonement system'—of Ketleyism,—insults 'the Holy Spirit,'—(literally attributing His works to human agency)—laughs at 'implicit' faith,—significantly hints (as if on purpose to set Mr. Howntree's assertion about "no sectarian bigotry," at defiance)—that "the step "Mr. Ketley has taken is of a nature to throw many impediments in the way of our return, even, if arguments, which now appear strong, prove to his mind as weak as they proved formerly,"—openly, by this, contradicting the boast, that all creeds are the same, &c. &c. Now to what is Mr. Ketley not to return!—to Unitarian layship? or to the class of "Pontifices?"—the "living by the altar?" &c. &c. &c. &c.!! "We do not receive the COMMANDMENTS of MEN," says Mr. K., nor, it would seem, the COMMANDMENTS of GOD, for Christ says, "whatsoever ye would that men should do to you, do ye even so to them." "The sudden illapses of some spirit, (Mr. Ketley says 'the Spirit of God') set aside all ordinary laws, and dictate conduct which "is not to be destituted by unsanctified reason;" so says the 'anonymous' abuser of Manchester; who, determined to have his own way, like his brethren who are not 'anonymous,' tells Mr. Ketley very plainly, that he is no judge whether he was mad or not, adding, "whether he or his friends were best fitted to judge in the case, what is "usual in such circumstances must determine." (p. 10.) So much for the Relapse: now for the Countervail!

This consists of the Unitarianizing of the Rev. John Taylor, minister of an Independent Chapel at Leicester, Rev. Mr. Nutter of Hinckley, Mr. Harwood, nondescript of Bridport; and several others, amongst them Blanco White, who brings up the rear of these honourable men with all his tail on, M. A. B. D. of Seville, &c. &c. &c.

Now, there is not one of these who might not have been as mad as, or madder than, Joseph Ketley. Taylor certainly, must have been very mad; for none but a bedlamite could have, in sincerity, addressed such sentiments as follows to a congregation over whom he had presided, and whom he abandoned because they were in error.

"In conclusion, and in reference to yourselves, my Christian friends, "suffer the word of exhortation." You will now have to choose another pastor. Be prayerful, cautious, and united. God will provide you with a pastor. He never forsakes those who are anxious to learn of him, however mysterious his dispensations may sometimes be. Do not begin, on any account, to sow seeds of strife, or to quarrel with each other. It will say little for your piety, if, after all your experience, you should not be amicably settled with another minister. Let each one remember his own imperfections, let each remember *the unity of the church*—and, I have no doubt, you will find some one, *better adapted to preach to you according to your own tastes and views than I have been. The God of peace be with you.*

"I have only further to observe, in reference to my successor, whoever he may be,—hear him candidly in all things,—do not be too scrupulous in reference to your own particular opinions,—believe practically that good men may differ from you,—above all, take constant care *not to complain of your minister unnecessarily, and never to discourage his mind. Farewell, you will soon forget me.*"

Let this extract shew the "sincerity of Unitarianism!" "The unity of the Church!!" "Some one better adapted to preach to you according to your own TASTES AND VIEWS!" I have no doubt, the congregation did soon forget him. Poor rationalists!—Ketley insane!—Taylor sincere!—the one quits a communion, because he cannot preach its doctrines!—the other, recommends the doctrines he has abjured!!! *Utrum horum navis accipit.* As the college friend of Mr. Ketley, Mr. K., cannot but feel an interest in this case.

even on the Unitarian scheme. Paul never held that Christ was *frail* as other men; but he says, "*in Him dwelleth all the fulness of the GODHEAD bodily,*" (Col. ii. 9.)—"full," says St. John, "*full of grace and truth,*" (1 John 14).

It is singular to see the inconsistencies of those who are bent upon a given object, in spite of right or wrong. Wissowatius, a Polish Unitarian, (Socinian, he was, I suppose,) actually says, "*that Christ was in heaven antecedently to his nativity, it were absurd to suppose; for he would, in that case, especially if he was the creator of heaven, have descended thence with perfect knowledge and wisdom.*"—*This text was forgotten, and our Saviour was (as he is now) condemned to be the first prophet, or to mere humanity, upon John iii. 32; viii. 26, 32; xii. 49, 50, the Unitarians, of both periods, stoutly denying that Christ did not descend from heaven, though our Lord expressly declares he did. See John iii. 13, 31; vi. 33, 62; 1 Cor. xv. 47; Ep. iv. 9. The objectors say, it does not follow that he must have descended, because he ascended; and declare, that this expression of our Lord's was a figure of speech,—by which he merely apprehended that he had been transported to heaven (like St. Paul, 2 Cor. xii. 2,) in a vision; others thinking the words apply to his doctrine;—but it would be an odd thing to say of Mr. R. or myself, that we descended from heaven, because we each believe that we have a commission to preach!* (See Belsham, p. 449).

Again,—Was "*Paul a Unitarian,*" professing that Christ was subject to HUMAN IGNORANCE? When he says, "In whom are hid *all the treasures of WISDOM and KNOWLEDGE*" (Col. ii. 3); and he adds, "*this I say, LEST any man should beguile you with enticing words*" (v. 4), which is supposed to be an allusion to some teachers of *oriental and Jewish philosophy!* Need I go on?—If opportunity allowed, it would be easy to bring Scripture against *every article* of the Unitarian creed, of which the best that can be said of it is, that it begins in unbelief, tends to direct Deism, and is as barren in public evidence of its missionary character, as the fig-tree which Jesus condemned.

If "*Paul was a Unitarian,*" the Scriptures may be served as the books of magic were at Ephesus, "*burned before all,*" (Acts xix. 19.)—we shall not want them, for the *Koran* teaches us "*There is no God, but one God,*" and that "*Ma-*" homet also caused Jesus the son of Mary, to follow the foot—"steps of the prophets, confirming the law which was sent

“down before him; and we gave him THE GOSPEL, containing direction and light; confirming also the law, which was given before it.” (Sale’s Koran, i. 139.)

I would undertake to deduce from the Koran, that doctrine Mr. R. denies, the Deity of Christ. I have been told, that a Unitarian preacher holds or held the doctrine of a plurality of wives. Is it so? If so—here is Mahometanism in actual practice. And what wonder? Is the Unitarian faith yet decided? Do not some of the believers of it receive the doctrine of the pre-existence and the miraculous birth and others reject them? (See Rowntree’s Lecture, p. 10, *Calm Enquiry*, p. 448)—which latter is called a ‘*popular opinion*’—and long may it be so. Do, in short, scarcely any number of congregations believe exactly alike?

St. Paul (Heb. xiii. 17) says “*Obey them that have the rule over you, and submit yourselves.*” “*Be not carried about with divers and strange doctrines*” (v. 9). “Let every soul be subject unto the higher powers. For there is NO POWER *but of GOD: the powers that BE* are ordained of God,” (Rom. xiii. 1) whether called by one name or another among men.

Now what says an *Old Unitarian*? “There is another form which MODERN UNITARIANISM assumes in *some particular cases*, and which to many persons is peculiarly revolting: I mean when it exhibits itself in *alliance with certain political characters*, whom I know not how more correctly or less offensively to designate than by calling them *ultra-reformists*. Any distinct specification of the principles of these politicians would be here altogether superfluous. It is sufficient to say, that a subversion of the present order of things, and the *complete subjugation of those who govern by those who are governed*, if not the *actual object* of these political theorists, would be the *certain result* of their success. A *decided hostility*, either to the laws and institutions of their country, or to the *authorities* by which they are framed and executed, is their *essential character*.” . . . . .

“If, as has been suspected, *certain Unitarian Ministers* of the *modern school*, and of its *latest discipline*, have been desirous of propagating their religious faith *with a view more widely to disseminate their political principles among the inferior classes of society*, I cannot easily find terms sufficiently strong to express my disapprobation of the employment of *such means to such an end*.”—(*Monthly Repository*, May 1817.)

This is the testimony of an Old Unitarian—what says the *Rev. Mr. Fox* in reply? “When they,” the old Unitarians “receive guineas, withheld from Unitarian buildings, to raise chapels in whose pulpits they pronounce the damnation of the donors; when they insert names, withheld from Unitarian publications, among subscribers to their books about dying Deities! when they obtain donations, withheld from Unitarian academies and missionaries, to teach Hottentots the assembly’s catechism—they must laugh at this *Satan* with an angel’s vizard among the sons of GOD; they must think it good to sojourn amongst these *Egyptians*, who so readily despoil their own temples to furnish out the faithful Israelites. Whether these Old Unitarians agreed with MR. BELSHAM in thankfulness for the Trinity bill, I do not know.”

“Why did he not, like a good Christian, overlook such doubtful and merely speculative differences, and join with one class, in beseeching God, by his ‘*holy nativity and circumcision,*’ his ‘*agony and bloody sweat,*’ his ‘*precious death and burial,*’ or with others who sing of him, the rich drops of whose blood calmed the Father’s frowning face,

“This infant is the mighty God,

“Come to be suckled and adored!”

“or with the thousands\* who devoutly vociferate,

“The Unitarian fiend expel,

“And send his doctrines back to hell.”

Shall we be told after this, that “St. PAUL was a Unitarian?” Is this obedience to the “powers that be?” Is this the religion of him, who respected the conscience even of the heathen? who asked, “*Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we all shall stand before the judgment seat of Christ*”—(Rom. xiv. 10)—that Christ who is thus blasphemed, in the strains of the most awful abomination, by a “MINISTER”—by a “PREACHER”—by him, of whom the same Old Unitarian (to whom we are indebted for an insight into “Proper Unitarianism”) has said, “In the sermon just referred to, a comparison is instituted between St. Paul on the one hand, and the preacher (this same Reverend Fox) and his brethren on the other. It begins, indeed, in a very proper way, by setting forth the example of that holy apostle, but

\* Who be they, Reverend Sir? “Wesleyans”—Fellow “Dissenters.”



"it leads to the conclusion, that *putting aside the power of working miracles*, the latter enjoy means, opportunities, and "motives very little inferior to those of the citizen of Tarsus. "Beyond this self-estimation cannot easily go," &c. (M. R. 1817). Was it, by the converse of a '*Unitarian*' another *Paul*, that Mr. R. assumed "Paul to be a Unitarian?" Why did he not read these extracts *before* he reviewed Mr. Dudley's Sermon? Let him recollect, that these extracts are not from the "excrecences of *defunct* authors," but from the very heart of *living ones*—his own brethren in the flesh and the conventicle. God forbid, there should be *many* such—but if there are *any*, what must Unitarianism be in its tendency and consequences? "*Paul a Unitarian*" indeed! Why not say **CHRIST** at once?

But no;—what says Smalcus? "If *even the Scripture* "had never so many times declared that **CHRIST** is God; yet "*I would not believe it*: for *reason* tells me that every thing "to which it cannot attain, is to be held absurd."—(Quoted by Dr. Smith, ii. 760; but, without the reference, which, he says, he lost. I think it is in Edwards' Preservative.) Would *Paul* have said this? Again, in the Monthly Repository, Oct., 1820, a writer ridicules Dr. Carpenter for praying; and says, "he has, no doubt, that if during the *ebullition* of such "fervid feelings, *any rational idea whatever* should chance "to intrude, the *effervescence* would soon subside, and the "*fantastic expectations* speedily pass away" (p. 582) quoted by Smith, ii. 764.

Yet *Paul* (1 Thess. v. 17) says, "*Pray without ceasing.*"

Another writer in the M. R. Dec. 1817, says, numbers go to the *national church* or *no where at all* on the sabbath who "*would be an honor to our cause and would increase their own respectability by an upright and honest obedience to the dictates of their own minds!*" Would *Paul*, I ask, have made such a *motive* the inducement to attend worship on the Sabbath day?

Another Unitarian has preached and printed to persuade men, that *what is lawful on other days is lawful on the Sunday* (S. i. 81). Is this doing as *Paul* would have done?

Dr. Smith mentions that "a young Unitarian **PREACHER** had openly declared," that "if it should be proved that St. John affirmed the divinity of Christ, it would thence follow, not that the doctrine was true, but *John mistaken*" (i. 57).

Would *Paul* have said this?

The late Sir James Smith has also left on record, that he used to receive the sacrament, *without any particular object, but Christian communion.*

Would *Paul* have done this?

Has not a member of Mr. Belsham's congregation published a book *dedicated to him*, written too (according to the Monthly Review) "with the elegance of a gentleman, and the temper of a philosopher," and endeavouring to prove, "that the doctrine of a supernatural origin of Christianity is neither consonant with reason, NOR USEFUL TO VIRTUE." Would PAUL have sanctioned such a *dedication*, or asserted such a *position*? Does not Belsham himself tell us (Calm Enquiry, p. 230), that "it is an indignity to the human understanding to maintain the doctrine of Christ's Deity, upon our present evidence?" if the apostles, unlearned men, are supposed to have written Greek according to the classics. Would *Paul* have said this? It would be easy to multiply proofs from the published statements of Unitarians, that they have not, when occasion has required, refused to *sit in judgment on their Redeemer*, and brand him with *moral feebleness, prevarication, and duplicity*; stating that St. Paul himself, who is now so vigorously claimed as a Belshamite, was *not more inspired* than the *rash and presumptuous scribblers*, who have ventured to condemn him of mental inability, illogical reasonings, and absurd and inconclusive argumentation, and who have set up *human reason*, nevertheless, as the standard of divine revelation, refusing to believe what reason will not admit, and sinking the doctrines of Christ into a mere system of political economy; or, what is worse, into a series of riddles, to puzzle and amuse the speculative and profane.

If I had traced the progress of Unitarian opinions abroad, we should have seen a depth deeper than this—a depth where none but the scoffer and Atheist can dwell. Even Priestley himself tells us, that he was "once a Calvinist, and that of the straitest sect; then a high Arian; next a low Arian; then a Socinian; and, in a little time, a Socinian of the lowest kind (*i. e.*, a Unitarian), in which Jesus Christ is considered as a mere man, the son of Joseph and Mary, and naturally as fallible and peccable as Moses, or any other prophet." He says also, "*he does not know when his creed will be fixed.*" Now Priestley's authority is, with Unitarians, paramount to law, gospel, and everything else. By the confession of this modern founder of Unitarianism, let the unestablished see the

nature of that persuasion;—how it perpetually descends, step by step, till, at last, it pauses in death, or leaps alive into that pit, whence is the “*facilis descensus Avernus*.”

The Neologists of Germany are certainly distinct from the Unitarians; but they have become what they each are from the working of the same principle,—the unhallowed, unchecked use of reason. Mr. Mardon (p. 48) is inclined to think *the German theology is not the result of Unitarianism*; and he freely declares “*his opinion, that men have been driven into them to avoid the extremes of Trinitarianism, and that the inculcation of Christian Unitarianism is the true corrective of the disorder!*” All this is very true, and yet is as false as it is true. “*Christian Unitarianism*,” indeed! Is not *that, Trinitarianism?*

But, what has been my object in this discussion? has it been to bring this as a *charge against EVERY Unitarian*, whether “*luyman*” or “*PREACHER?*” God forbid! But to shew to what Unitarianism leads—to *what it directly leads*,—to what it cannot help leading, when once the mainspring of the system works unchecked; for, as human reason is over all, (or, at least, made the umpire in the contest between opinions,) what is to prevent the downward descent of that system, to the lowest realms of darkness and despair, if *human reason* be ever *dishonest, incapable, or ambitious?*

I say, then, and I say what I am ready “to maintain” on evidence, that Unitarianism is not what it appears in the rounded periods and delicate painting of its admirers; not the soft and pleasing picture of “pleasurable feeling” only, a creed “*scriptural, rational, simple*, commending itself to the understanding;” but a painted and varnished image of death in the livery of life, a creed unscriptural, irrational, complicated, and not commending itself to the understanding of any, but those who have already resolved, that understanding shall erect its own standard of belief;—for, let what can be said about the “mystery” of the “popular theology,” Unitarianism is not to be defended, except by an apparatus of proofs and criticism, (the character of which I have already proved) unsuited to the comprehension of the poor and unlearned, to *whom* the gospel is the legacy of heaven.

And now, before I conclude,—let me, once and for all, assure Mr. R., that I disclaim the office of *judge* in this matter (Reply, p. 14). I have merely stood up as an *advocate* of that cause and that gospel, which, I believe in my conscience, Mr. Rowntree’s published opinions degrade and disgrace. I have stood up to plead that cause in the presence

of them, who may be led by a specious appearance of human reason, to eschew the "bread of life" for

"..... Sorrow's most detested fruit,  
 "Like to the apples on THE DEAD SEA's shore,  
 "All ASHES to the taste ....."

If, however, I wanted evidence to assert the unholy tendency of Unitarian opinions, I need not go further than to the written documents of their defenders. Priestley himself complains, that the Unitarian societies of his time did not flourish: 'their members easily desert them.' Voltaire says, in his time, 'the Unitarians held no religious meetings.' In the present day, Unitarians convict themselves of the non-observance of the sabbath,—of indifference to prayer,—neglect of the means of grace,—and a hundred other inconsistencies. Wilberforce said justly, that "Unitarianism is a sort of half-way house between nominal orthodoxy and absolute infidelity, where sometimes a person, indeed, *finally stops*; but where, *not unfrequently*, he only pauses for a while, and then *pursues his progress*."

To sum up all. I have in these pages offered evidence from ancient writers, who have denied the Unitarian claims, and from the ranks of their defenders. I have cited the Fathers, the Apostles, the Redeemer—their evidence is before us; I have adduced the testimony of the learned, that the evidence of the Fathers, the Apostles, and the Redeemer, has not been in *my* record corrupted; I have appealed to reason as well as Mr. R., and to the Scriptures also. I have asserted nothing I am unprepared to substantiate. '*The verdict*' (p. 14) is not for either of us to give. There are *two judges*—one of the evidence adduced on earth—that *public* for whom Mr. Rowntree has written; and *THAT OTHER IN HEAVEN*, He, *before whose judgment seat we must all shortly appear!* If *guilt* there be in *heresy*, He alone can decide, He alone accord the certain and inevitable fate. If I did not believe Mr. R. to be *sincere in his professions and conscientious in his zeal*—I should not *thus* have answered his *reply*. He invites me to *argument, persuasion, and truth*;—I have obeyed his wish, and that without impugning his *moral honesty* or the *conduct* of his life; which is *I doubt* not pure and consistent, though only that which has been led by '*countless multitudes*,' who

"*Never sighed at the sound of a knell,  
 Nor smiled when a Sabbath appeared.*"

But I would *persuade* him, if he would listen to persuasion, I would *persuade him, and all who hear him*, to weigh well the opinions which may be formed by those, who, acting as

impartial judges, see an advocate driven to the resource of resolutely destroying evidence, smothering testimony, and keeping out of view all that the opponents advance to counteract his statements. I would *persuade him* by the mercies of Christ, who gave himself *for* a world of lost and miserable sinners, to weigh well the awful responsibility of "*watching for souls, as they that must GIVE ACCOUNT,*" and what fearful reflections must be his, who shall by reasoning and sophistry *persuade* a single soul to peril its chance and certainty of salvation, by "denying the Lord—the Mediator—the Intercessor—the Redeemer—the Prince, who *bought him!*"

As an individual, it is indifferent to me in what tone or manner, or if it all, Mr. R. may "possibly reply;"—if he only reply to cavil, and make the worse *appear* the better reason, I may "possibly" decline to continue a discussion, which can only tend, upon his *present plan* of proceeding, to "*serve his purpose,*"—and to hinder truth, and occasion 'the enemies of the Lord,' those who profess nothing common to either of us, 'to blaspheme,' through our differences.

If Mr. R., for the sake of *truth*, and the *conviction* of his own mind, is willing really to investigate the matter, there is, probably, a way of so doing, more likely to advance these desirable ends, than pamphleteering his name before society,—that society too, which his faith brands as "idolatrous,"—and "of which," he says, "but one in 5000 are sincere believers in the doctrines they profess."

He knows where to find, if he be willing to submit his opinions to investigation, those authorities which can be consulted, and which, perhaps, may avail, under the influence of the Spirit of God;—*that* would be a more satisfactory way of "proving innocence" in *motive*, than any other I can suggest; and I feel assured, that he would, by that means, disprove the appearance of his own desire to "assume a character" (p. 14), which, perhaps, attributing to others the sentiments which actuated himself, he *did assume*, when he *not* "anonymously" assumed the office of judge over the author of the Sermon on Col. i. 16, "CHRIST THE AUTHOR AND END OF CIVIL GOVERNMENT," of the Unitarian interpretation of which text, Dr. Balguy has said, "Let not such interpreters complain of the hardship of subscribing 'to human articles. To all appearance, they will never be 'at a loss, to accommodate *any* article to *any* doctrine.'"

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## APPENDIX.

## No. 1.

I intend here, to point out a contradiction of Mr. R., by himself.

In his "Remarks," he says, (p. 9) that "*there is a difference between the MORAL CREATION through the agency or instrumentality of Christ, and the MATERIAL CREATION by the Great Supreme.*"

Further on, (p. 12) he denies "*the actual formation of the material world by Jesus Christ,*" and says, "*there is no resemblance to the language of Scripture in such an idea, and that applied to the Creator.*" And at p. 13, he says, "*no one would think of ascribing to him (CHRIST) the attributes and perfections of the Supreme JEHOVAH,*" &c.

In the "Reply," he says, (p. 6) that "*the Supreme Being himself, even the Father, is the Creator of all worlds.*"

1. Now, from these passages we learn, that Mr. R. *excludes Christ from ALL participation in Creation whatever,—and that he is not Jehovah!*

Again, in his lecture on Acts xxiv. 14, Mr. R. says, "*If we were to ascribe to him ALL THE POWER AND PERFECTIONS OF DEITY, we believe we should strip him of the highest excellence and glory of his character.*"

In the "Reply," (p. 6) he says, "*That the Son of God was not the framer of the heavens, and the founder of the earth; nor ought he, to THE EXCLUSION OF JEHOVAH, to be regarded under that character.*"

2. Now, from these passages we learn, that Mr. R. does not deny to Christ, the Son of God, *SOME of the power and perfections of Deity, (though not ALL;)* and that He *MAY be regarded in conjunction with Jehovah, as having framed the heavens, and founded the earth.*

By the *first* admission, Christ is *excluded from all share in Creation*; by the *second*, he is *NOT excluded from all share.*

Thus do reasoners, who take Scripture in pieces to build up their own system therefrom, *contradict themselves*; and

yet, forsooth, they would have men reject the Bible itself, to receive their assertions instead, under the shape of deductions from its doctrines.

Mr. R. admits in *his* "last thoughts," Christ to have, together with Jehovah, created *something*. This admission upsets the Humanitarian scheme at once. If Christ created *anything*, it is sufficient for our argument, which he could not have done, unless he be Jehovah. If, then, Christ be *Jehovah*, as I have shewn in the "Reviewer Reviewed," and as I could shew by many other texts of Scripture; and if Jehovah made all things, Christ made all things; if he *did not make all things, only some*, there are two Creators on Mr. R.'s own hypothesis, *i. e.*, two Jehovahs.

But, he says, (Reply, p. 16) "the word *Jehovah*, the peculiar appellation of the Supreme Being, is never in the plural." No one, but a Humanitarian, ever imagined it was; though, blundering about in the midst of the evidence for the proper Deity of Christ, and *determined to disbelieve the Bible*, such texts viz. as Gen. xix. 24; Hos. i. 7; Jer. xxiii. 5, 6; Zech. ii. 8—11, (&c., all which I take as they stand in John Wilson's Scripture Proofs, p. 92—94,) where *JEHOVAH* is *twice* mentioned; they pretend, either that two Jehovahs are mentioned, or that Christ is not Jehovah: and so, pinning up their opponents in a corner, they think they have them safe prisoners. They borrow their ideas from similar phrases, respecting two mentions of Solomon in the same verse, as in 1 Kings x. 13, &c. Now, in reply, I refer Mr. R., and Mr. W., to Germany. The title of Duke is not only applied to the head or *Father* of a Ducal family, but to *all the sons of that Ducal family*. If a passage in a public edict or document of any kind, were to be issued, in which it should be said, (as in Jer. xxiii. 5, 6,)\* "Behold, the days come saith *the Duke*, I will raise unto Saxe Weimar, a righteous *branch*, &c. &c. &c., and this is his name whereby he shall be called—*the Duke our Righteousness*,"—would there be a mistake as to the understanding of the promise?—Would any one infer, that *the branch was not Duke*, and if eldest son or only-begotten son, not *heir to the Dukedom*?—Or infer, that two persons were not intended, because *both* are called Duke? The case is, of course, not altogether parallel; because the "only-begotten Son of God existed from all eternity,"—but *SUCH as the FATHER (any father)* is, *SUCH MUST BE THE SON, (any son,)* in rank, dignity, and nature, the same,

\* See Appendix, No. 2, under text No. 6.

though, for a time, the son be *heir*, or in the "*form of a servant*," still, when the time comes, to assume the Supreme Power as *Duke* or "*Lord of all*."

It is unfair, then, to bring forward passages where Jehovah twice mentions himself in the capacity of the Father, to contradict passages where He mentions himself in the capacity of Father, and His Son in the capacity of *the Sent*, under the same generic title or name of Jehovah.

If God ever begat a Son, (seeing the word *God* is the designation of God's *nature*,) *that Son must be God*. Even the Pagan poet tells us,—

"Fortes creantur fortibus et bonis:  
Est in juvenis, est in equis, patrum  
Virtus: neque imbellem feroces  
Progenerant aquilæ columbam."

Hor. iv. 4. 31.

"THE BRAVE and GOOD are COPIES of THEIR KIND:  
In steers laborious, and in generous steeds  
We trace their sires: nor can the bird of Jove,  
Intrepid, fierce, beget th' unwarlike dove."

Francis' Translation.

If Christ were begotten, *he was begotten OF GOD: such as God was, such must HE HAVE BEEN*: if he be THE ONLY BEGOTTEN, there can have been no other like him, of those who had a human mother; he must, then, have been man *in a sense that NO OTHER MAN WAS, OR COULD BE*, having GOD *for his Father, not by adoption, but by generation*. And thus the Jews, though Mr. R. (see Reply, p. 16, on John i. 3) *ignorantly denies it*, understood the term "*Son of the living God*," to be *synonymous with God*; and thus the primitive Church understood it; and thus our Lord declared to Peter that *on that truth so UNDERSTOOD*, the Church should be built as upon a rock,—NEVER,—NEVER—to be moved by the assault of all the powers of hell, much less by the puny and impotent sophistry and determined folly of the sons of earth.

CHRIST *was* GOD;—if nature is nature;—if God is the God of truth—if Christ taught truth—or if the apostles repeated what they heard—or the Jews and first disciples understood what was spoken unto them; or the Scriptures we possess are *the Scriptures* which were written by the *inspired* penmen "for our learning and instruction."

It must be a Herculean task to upset the testimony of the ancient critics, commentators, and historians,—to refute the apostles—the disciples—the Saviour—the God of the Jew;—to disprove the Bible, and the laws of nature:—but *this our Unitarians dare to undertake!* and with what engines? with what weapons? by what aid? by false reasoning—bold



assertions—and all the dishonesty which men calling themselves scholars and christians can descend to. “*Vain man would be wise,*” says Job, (xi. 12) “*though man be born like a wild ass’s colt*”—a text that ought to be inscribed upon the phylactery of every aspirant to be thought wiser than even the God of wisdom himself,

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## APPENDIX.

## No. 2.

After his fifteen pages of haughty sneering, Mr. Rowntree has chosen to throw into an appendix, many of the texts in dispute, still adhering to his own side of the question, the "humanity" of Christ, (which, he knows, I believe,) but avoiding all texts on the other side, as to the "divinity" of Christ, which he knows also *to be the only point at issue*. And these texts which he thus cites, he endeavours to interpret in *his own way*, thinking to convince me, because he is himself deceived.

After the many proofs advanced in the preceding pages, of Mr. R.'s incompetence even to *understand* the language, to say nothing about *interpreting the meaning* of Scripture, those who are inclined to take neither Mr. R.'s word nor mine, but to "SEARCH THE SCRIPTURES" *for themselves*, by the aid of commentators and expositors on the *original text of the Bible*; who are desirous of "*proving ALL things, and holding fast that which is good*;" and who go to the enquiry on their *knees*, as if seeking for "*hidden treasures*;" will not, perhaps, think much of the array of pretended learning in that appendix.

But, as some persons may be deceived (who are compelled to take TRUTH *upon trust*) by this array; I add here a few remarks, to counteract the effects of Mr. R.'s opinions.

First, then, I shall refer them to the 9th paragraph of p. 17. He says "he could have made some *learned observations*," if "*it suited his PURPOSE to do so*"—but then "*he should only perplex his readers*:"—and then he speaks of "*the trouble of noticing*" the passages I adduced.

Need I, let me say earnestly to the Unitarians within the reach of these pages, need I point out how awfully this bravado about concealed learning, contrasts with the profession about *argument, persuasion, and truth*." (Reply, p. 15.)

Does it not confess, that he wrote only for the *unlearned*, to make them receive the "COMMANDMENTS of men;" or,

are souls of so little value in the eyes of this "MINISTER," this "PREACHER," that "IT SUITS HIS PURPOSE," (*whatever it may be,*) to give us the husks instead of the kernel of the wheat, and considers it a "trouble" to investigate those Scriptures, upon which our "salvation depends?"

He talks of "*perplexing his readers!*" has he not ALREADY perplexed them? Can any man make out his meaning, except it be to keep them in the dark, as to those identical passages which we of the Catholic Church at large affirm to be the evidence not only of Christ's humanity—(which we no more deny than he does)—but of his divinity and of his mediatorial character, as "*Emmanuel, God with us?*"

No,—no,—so long as he can consult *Belsham*, and palm of his sentences, entire as they stand in his books, as his own, without acknowledging them by even the ordinary marks of reference, or so long as he can have an importation of learning *per coach*,—so long may people think he knows what he is writing about; so long may they be led to believe in his "learned observations" bottled up for fresh attacks on printed sermons on particular occasions, by curates of the Church of England; so long will it 'SUIT HIS PURPOSE' to pretend indifference to those investigations which scholars of all ages have thought but a fit offering to Him, who gave them their talents and acquirements, to expend in his service, and for the furtherance of the salvation of mankind.

The texts advanced by Mr. R. are in two classes; in the first are those which I brought to his notice in "the Reviewer Reviewed," which, though he has replied to it, he has not answered.

I shall endeavour, in order to accommodate him, to take these texts, if not exactly as they occur, at least in some order or other; and I shall, as concisely as possible, answer his criticisms thereon.

(1.) I take, then, Heb. i. 2. (p. 17) "*The word (Aïones) is NOT used of the MATERIAL world. Periods of time are expressed by it. See Dr. Sykes (in loc). This is a garbled extract from Belsham, (note 13, p. 291)!*"

Now, *Sykes*, and *Simpson* (whom Mr. R. does not name, but Mr. B. does,) ought to have known, that whatever *aïones* may mean in ordinary Greek, the opinions of the Gnostics, or primitive Unitarians was, that the worlds were framed by *aïones* or *Eons*; and, therefore, to exalt the character of Christ, and to prove him, beyond all doubt, THE CREATOR, the apostle here tells the Jews, to whom his epistle was

written, (for, be it remembered, the Gnostic sects sprung from a mixture of Jewish, Pagan, and Christian principles,) that *Christ made the EONS themselves*.

Dr. Pye Smith (ii. 198) shews also various ways in which *aiones* may be properly rendered worlds, without my explanation. Mr. R. is assuredly wrong in his adoption of Belsham's version. *Second-hand ignorance* is not worth the trouble of its exhibition. But Mr. R. thinks differently.

(2.) The mongrel version Mr. R. has given (p. 16) of Col. i. 13—18, he must know is not satisfactory to *any one*—least of all to a defender of the R. V. It is beneath him to pervert Scripture for the sake of a *factionous opposition to what he cannot set aside*. Let him refer to Waterland's Sermons ii. 58—in which Sermon many more of Mr. R.'s conundrums were resolved 136 years since. Mr. R. mentions EN AUTO and BI' AUTO: and says they may mean *in him*, and *by or through him*, and "what then?" Is that not what I assert all along? But why does he omit EIS AUTON "*for him*." Ah! why? Because, say, if he allows creation was made *for* Christ, he must allow it was *by or through him*: and that he won't allow—no, not "though one rose from the dead" to assure him of it. This may answer his objection to Heb. ii. 10, also. But, I am all in the dark about Mr. R.'s Greek.

(3.) He asks me, if I am *serious* about Heb. i. 10, &c. Why not? the subject, surely, is solemn enough! But he should have asked, *was St. Paul serious?* for it is St. Paul who applies David's words, so as to make Christ the creator.

(4.) Mr. R., of course, objects to our version of Heb. i. 8, "Thy Throne, O God," &c. He would say, "*God is Thy Throne*," &c. Now, in reply, it may be observed, that though God is light, *i. e.*, the source of illumination—God is a rock, *i. e.*, firm and everlasting—God cannot be a *Throne*, which implies the seat of dominion. If so, since He, who sits on the Throne, is greater than the Thone; therefore, as the Throne in this case is God, He, *the Son*, who sits upon it, is *greater* than God, *i. e.*, than God the Father! "Is *this* satisfactory" to Mr. R.? "To what, *indeed*, may system lead?" *Who now* "degrades the Father?"—(See Reply, p. 18.)

(5.) As for Ex. vii. 1. Surely Mr. R. must have confounded, in his head, what Belsham says (p. 303) about a noun used for a "*pronoun*," and what he says (p. 305) about *Elohim*, (two different things). Belsham and Wilson quote many other passages besides Ex. vii. 1. It was very *sly* in Mr. R. to pick out *that*. But all of them have been answered

by Smith, i. 361, &c., who tells us, under the head of Ex. vii. 1, that Belsham never *looked at the references, but copied them, with the very error of the figures, from Schlictingius!!* People who know Hebrew well, do not talk so flippantly of Grammars and Bibles! But, as it is right to correct error, *Alehim* implies in this place, that Moses was to be as *Alehim*, or, in the place of *Alehim*, as the interpreter or legate of *Alehim*, to the Pharaoh, even as Aaron was to be interpreter to Moses. No doubt Mr. R. applies 2 Cor. v. 20 to *himself*, when he mounts the rostrum in Hill street. Why might not Moses, then, be "instead" of *Alehim* to the Pharaoh, as he was to Aaron, (Ex. iv. 16)? The texts Ex. xxi. 6, xxii. 8, 9, have nothing to do with the word in question; Judges xiii. 22, is not applied to "*an angel*," (as Wilson says, p. 88,) but to God. The conduct of Manoa, when he saw the angel of Jehovah, Jehovah and Adoni; (see former verses,) was very different to what it was when he saw *Alehim*. Let Mr. R. read the whole chapter in the original.

What he can possibly mean by *Jehovah* not being in the plural, even "*Hebrew Grammars*," cannot tell us.

He has, evidently, notwithstanding his "*Hebrew Grammar!*" blundered in the dark against the *two Jehovahs*, Belsham talks about, p. 302, and which I have considered in appendix, No. 1,—as for the *pronoun*, he must have mistaken the word *prefix*, or something of the sort,—he knows best.

(6.) Mr. R. denies after Belsham p. 262, "The term Son of God or Messiah is by the Jews supposed to be synonymous with God." Let him carefully read the Bishop of London's Tradition of the Promise,—Pye Smith ii. p. 46—57, and refer to Job x. 33, and Faber on the Apostolicity of Trinitarianism, vol ii. Appendix, Numb, iv. § iii, iv, No. 10. Let him refer also to the Apochrypha, where in the second book of Esdras, (which is considered to have been written, or interpolated, by *Cerinthus*, one of the fathers of the Unitarian faith, and, on that account, ought to have more than antiquity to recommend it to Mr. R.);—"The Son of God whom the saints confessed in the world," crowns them "because they confessed the name of God" (ii. 39-4). Moreover, Bishop Pearson (Creed p. 117, fol. ed.) shews, that the Jews were constantly taught in the Chaldee paraphrases which were read in the synagogue, that the Logos of 1 John i, the Son of God, or Messiah, was *God the Creator*. Nay Philo Judæus actually calls the Logos a *second God*, thereby offending against the same doctrine as Mr. R., but in a different and better manner. Again,

Jer. xxxiii. 15, 16, is a text, as interpreted by the *Jews*, which assigns to the Messiah the title of Jehovah, and which is put out of doubt by Jer. xxiii, 6, which the Jews say also, proves *the Messiah to be Jehovah*. The passages from the Rabbins where this is distinctly declared, are quoted at length, in the original, by Pearson, p. 149, to which Mr. R. would do himself no harm by referring,—*that is*, if *truth* be his object.

(7.) No doubt, “the man Moses was meek:” but the words *man Moses*, as I wrote them do not imply what Mr. R. means. Had I put “*the*” in italics, they might. The fact is, I wrote the review in bed suffering under blisters and excruciating illness, and did not, as I ought, put *man Moses* between brackets, or in some such way mark the sense so as not to be mistaken. But I repeat “*man Moses*” and “*man John*” do not occur, so used, in the Bible: I quoted the Greek text, and if Mr. R. will turn to it, he will see there is no article before “*man Christ Jesus*” 1 Tim. ii. 5, but in the Septuagint version, Numb. xii. 3, there *is* an article, “*ho*,” prefixed to “*anthropos*,” This makes all ‘*the*’ difference. The words “*the man Moses*,” designate a given individual out of “countless multitudes” of the same race; the same as “*the man Rowntree*” would, out of “countless multitudes” of his race; but the phrase “MAN CHRIST JESUS,” designates the *office* of a solitary individual. Mr. R.’s joy “*yes, there is*,” is that of a child finding a bird’s nest: only, he finds instead, a *mare’s nest*, and, unfortunately, with *all the eggs addled* !

(8.) “WE recommend a re-perusal of Acts vii. 38.” Mr. R. may assure us, “it is Moses and NOT Christ who is spoken of by St. Stephen !” But I can assure Mr. R. BOTH are spoken of. “This is *he* which was in the wilderness with THE ANGEL (JEHOVAH) who spake with *him*.” Mr. R. will tell us next, ONE and ONE do NOT make TWO.

(9.) The remarks about *servant* I have mentioned elsewhere (p. 26 note).

(10.) I come now to Mr. R.’s *Greek* again.

“In John i. 3, the verb (GINOMAI) IS NEVER USED IN THE NEW TESTAMENT in the sense to create, and it occurs more than 700 times” (p. 16).

“John i. 10, the word (GINOMAI) IS NEVER USED in the sense to create” (p. 17). *Why*, this repetition ? *because* the same repetition occurs in Belsham: he says, “the verb ‘*ginomai*’ must be strained to a sense different from that in which it is understood in any other passage of the *New Tes-*

"*tament*, though it occurs there upwards of 700 times," (p. 296)—"secondly, because the verb *ginomai* NEVER SIGNIFIES TO CREATE" (p. 37). And this is repeated in the Improved Version (*in loc.*) word for word. Dr. Smith, quoting numerous examples from the New Testament, has already pointed out (vol. 2, p. 523) that, either these assertions of Mr. Belsham arise from *ignorance of Greek*, or they are employed to *deceive those who are ignorant*; for, as he properly observes, if *ginomai* does not mean "TO CREATE," it *certainly means TO BE CREATED*; and, therefore, denying the *active sense*, (and saying nothing of the *middle* or *passive*) is either the proof of *ignorance*, or what is worse, *insincerity*.

But these *identical assertions* of Belsham have been actually refuted; and Mr. Rowntree is perfectly welcome to the benefit of the lesson his master on that occasion received.

"It is worthy of observation, how much these annotators increase in *boldness of assertion*, as they advance," says the author of a criticism of 'the Improved Version,' (Q. R. i. 332); "at first, they are content to affirm, that *Ginomai* never bears this signification in the *New Testament*, but afterwards roundly assure us, that it NO WHERE admits of this sense." He then points out a passage in Justin Martyr, who says, "*di' ou ouranos kai ge kai pasa egeneto ktisis*." By whom heaven, and earth, and the whole creation (every creature) was "made." In the Septuagint, Gen. i. 3, *phos egeneto* is used for 'and there was light.' How light *was*, without having been made, none but the *illuminati* can discover. But, to crown all, the very verb *Ginomai* occurs in Heb. xi. 3, in the very sense of Creation. And Waterland (Sermons, p. 48) quotes Justin Martyr, Dial. p. 331.—Athenagoras, p. 38.—Tertullian Contra Prax. p. 504.—Irenæus, p. 315.—Novatian, ch. 13, to shew that these fathers, who lived in the very time of the pretended first Unitarians, actually inferred from these passages of St. John, ['*Panta di' autou egeneto*,' and '*Ho kosmos di' auto egeneto*,'] that Christ was the CREATOR.

Mr. Belsham, with an assurance altogether his own, (Calm Enquiry p. 32 note 12) says, that this rendering, "all things were *made* by him" and "the world was *made* by him," has "perhaps more than any thing contributed to establish in the minds of the UNLEARNED the Trinitarian or Arian hypothesis concerning our Saviour, viz. that he was the Creator and Former of the material universe." The UNLEARNED in this case are Justin Martyr, Athenagoras, Irenæus, &c. who

denied the doctrines Mr. R. traces up to the *unlearned* coeval with the Apostles (see above, p. 20). Mr. B. considers, it seems, ALL *unlearned*, but himself. But I will believe the "unlearned" Fathers, before the learned Father Belsham. A friend reminds me, that Coleridge, in his *Aids to Reflection*, p. 18, has the following passage, which I transcribe, to shew, that the *unlearned* in Greek must include Aristophanes, "the Reviewer of *Athens*." "The Greek word *egeneto* unites in itself the two senses of *began to exist*, and was *made to exist*. It exemplifies the force of the *middle voice*, in distinction from the verb reflex. In answer to a note, in John i. 2, in the Unitarian Version of the New Testament, "I think it worth noticing, that the same word is used in the very same sense, by Aristophanes, in that famous parody on the *Cosmogonies* of the Mythic poets, or the creation of the finite, in the comedy of the Birds.

"——— genet' Ouranos, Okeanos te  
Kai gee."——— (701)

Nor can any one who knows the definition Aristotle gives of *Kosmos*, viz., the *system of the visible creation, heaven and earth, &c.*, doubt the doctrine.

Having shewn, that the objections to this text, are untenable (for the possibility of *Ginomai*, meaning to be created, is sufficient in one of even 700 instances,)—here we may rest our defence, that the Unitarian hypothesis, viz., that Christ was NOT GOD, is *contradictory to the Scriptures*.

But, again, under John i. 10, Mr. R. says, "the word (DIA) "with a genitive case, MAY also express a final cause." If I understand this criticism aright, it means, that *di' autou* ought to be rendered not BY HIM, but "with a view to him." Now, *Matthiæ* tells us, *dia*, with a genitive, signifies *through*, i. e., *by means of*, with the assistance of, PER, e. g. *di' eautou*, *by himself, without external aid*," (Gr. Gr. vol. 2, p. 889, § 580, b. & p. 565, Obs. 1), and that when it stands "with an accusative case, then, it signifies *on account of*, as the Latin *propter*" (p. 890-2). But, as *Matthiæ* is only one of the first authorities in Greek, Mr. R., of course, will not think much of his criticisms. So let us go to Belsham again, who, for once in his life, Mr. R. would be gladly quit of. Mr. B. is criticising Heb. i. 2, one of our disputed texts (See No. 1.) The passage there, is, "*di' ou kai tous aionas epoieesen*" ('by whom also he made the worlds'). Mr. B. objects to the 'by whom,' saying, it ought to be *for whom*, or *with a view to whom*," &c., because "it is contrary to the usual con-



"struction of the Greek language, in which the preposition *dia*, when it governs a genitive, as in this instance, usually expresses the instrumental cause, and ought to be rendered *by or through*; whereas, when it expresses the final cause, *for, or with a view to, it commonly governs the accusative case.*"—(Calm Enquiry, p. 293.)

And, lest there should be any mistake about this, he tells us, in note 18, (p. 294), *dia* with a genitive, sometimes, *though rarely, expresses the final cause.*" I have no doubt, Mr. R. read this note and took advantage of it, converting the "sometimes—though rarely" into "*may*;" and it is thus far observable, that Mr. R.'s celebrated criticism on *ginomai* comes from p. 296, and the matter of the second paragraph in p. 13 of his Remarks, from p. 297 of Belsham, though this paragraph is a little altered to suit the occasion. As I have here brought Belsham against his pupil, I must, in common fairness, bring somebody else against Belsham; so I refer Mr. R. to Lactantius, who lived just 1500 years nearer the apostolic age than Mr. R. does, and who tells us, the passage of Heb. i. 8, 'Thy throne O God,' &c. distinctly declares Christ to be God, and that the anointing in v. 9, contains an allusion to the word CHRIST, which we all know means *The Anointed* (Inst. iv. 13). I prefer much Matthiæ's knowledge of Greek, and Lactantius' idea of St. Paul's meaning to Mr. R.'s criticisms whether original or second-hand.

Mr. R.'s consistency and candour are as complete as his learning. At the end of the paragraph on Col. i. 16, &c., (Reply, p. 16) he contends "*δι' αὐτοῦ*" means *by or through him*; here, forsooth, *δι' αὐτοῦ*, he suggests, does NOT mean *by or through him*! And this he says after Belsham, who quotes Cappe. Now, I have examined the authorities quoted from Cappe, &c., by Belsham, and the refutation of them by Dr. Smith, (ii. 521 and 654) and, I am fully persuaded, that no Greek scholar could, for one instant, allow those authorities to be of any weight, even if they were worth any thing at all, against the practice of St. John in the use of *dia*. Besides, many of them are, evidently, passages, which have been '*doctored*' (as they say of wine) and altered, for *they do not occur where they are said to be*\*. Dr. Smith, might,

\* One instance, said to be from Thucydides, appears to come from Herodotus, i. 169, where it does not mean, as Cappe says, "to go to battle FOR THE SAKE OF IT," but simply "to GIVE BATTLE." Another passage from Thucydides, vi. 57, (not vi. 7) is disputed by Dr. Smith, and justly; for, though he does not note it, the words "*δι' ὀργῆς*," only five lines further on, are an instance stronger still.

however, have remarked, which he has not, that *dia*, in John i. 3, and 10, with the genitive, implies, probably, neither a final, nor an instrumental, but an *efficient* cause ; though, in Heb. i. 2, 3, it implies an *instrumental* cause, and not a final one. As to Viger, his rule is not applicable ; if so, his examples are not.

(11.) "What means the Churchman by the Greek (*estin*) Col. i. 18, proving an everlasting existence?" Simply this, as I said before, Paul says "Christ is (*not was*) before all things," the use of "is" shewing, like the words "I am" in John viii. 58. "Before Abraham was I am"—that Christ is at all times, the *same, yesterday, to-day, and for ever.*" (Heb. xiii. 8.) Whether before Abraham—in his flesh—or after his ascension, HE IS, always present everywhere—"GOD OVER ALL BLESSED FOR EVER" (Rom. ix. 5). To make up their meaning the Unitarians insert '*he*' in John viii. 58. "I AM *he*." As well might they do it in Ex. iii. 14. "I AM (*he*) THAT I AM (*he*).'" Besides what does "HE" mean? The Christ *i. e.* Before Abraham was, my mission as Christ was settled. Well, the Jews all along expected The Christ—was it for *that* that they would have stoned him? (v. 59.)—No: but because he, the reputed son of a carpenter, used of himself that term which the Jews only understood of the "SUPREME JEHOVAH." Mr. R. may well dislike the Jews! In Rom. ix. 5. to get over Christ's titles—"God", "over all" "blessed for ever—the Unitarians turn out the word "God," just as they put in the word '*he*' in John viii. 58.—and then declare "blessed for ever," to be a sort of exclamation! that is 'God be blessed!' But the word "*blessed*" (eulogeetos) in such a place is a sufficient proof of Christ's character. It exactly corresponds to the Hebrew terms for God, (see Pearson, p. 133). I add here, whilst on the subject of exclamations, that the Unitarians tell us, when Thomas said "My Lord and my God"—he said "*My Lord!*" and then after a pause, "*My God!*" merely as *exclamations*—(in other words, *swearing*, for what else could it be, on such a supposition?)—Now unless all the world are 'daft' except the Unitarians,—we are to understand, that when St. John says, Thomas said 'My Lord and my God' unto '*HIM*'—(JESUS)—he did NOT *say it unto HIM* but to himself; and that our Lord commended an exclamation, an oath, taking God's name in vain, as an *evidence of Thomas' belief* (see v. 29). Out on such Commentators! Out on such DISHONESTY! The word *estin* by which Mr. R. says, I prove an everlasting existence in Col. i. 18—HE KNEW WELL, WHEN HE WROTE HIS

TRUMPERY CRITICISM, belonged to Col. i. 17!!! unless *which I more than half suspect*, he cannot read the Greek Testament!! Mr. R. tells us, Heb. xiii. 8, mentioned above, alludes to doctrine. Those words, in the opinions of men competent to judge, mean not only doctrine, but Christ's presence to enable the doctrine to be followed: what was the end of Paul's "conversation?" "Jesus Christ and him crucified." Could a man preach that doctrine and not preach Christ, "the same?" &c. &c.

(12.) 1 Cor. xv. 20, (it should be 1 Cor. vi. 20,) "*Ye are bought with a price.*" 'Ye' means *Christians*—'bought with a price' means *purchased from the slave-holders, death and sin, by the price paid*, viz., Christ's blood—or, the blood of THE LORD, (despoteen, 2 Pet. ii. 1,)—the supreme LORD,—and, because, so 'bought,' we are to "glorify God in our bodies," *which bodies* are (v. 15) called the "members of Christ," from which, the deduction is clear to any plain comprehension, that if Christ be not God, he is nothing, since the *atonement* was made by him who is called *despoteen*, a title of God.

(13.) 1 Tim. vi. 15. "He shall shew, *who is the blessed and only Potentate.*" "This clearly *does refer to God,*" says Mr. R., and *speaks* more for the UNITARIAN SCHEME, than all the passages produced by the Churchman for his own." Well may he call it Unitarian SCHEME! for *scheme* it is, to keep people in the dark. Why did not this advocate for TRUTH, finish the verse "THE KING OF KINGS AND LORD OF LORDS?" I referred the reader to Rev. xvii. 4, and xix. 6, because THE LAMB, *Christ*, is there mentioned,—"*he is the Lord of Lords and King of Kings;*" and to Deut. x. 17, because THE LORD your God," is there called BY THE SAME TITLE, "God of Gods, LORD OF LORDS, a great God," &c., and because these texts prove most indubitably, that the only Potentate is CHRIST, and that CHRIST IS GOD! How contemptible do some persons appear, critics or no critics, when they attempt to comment on Scripture! By stopping at "*Potentate,*" and separating the texts, and introducing Rev. xv. 3, (which I did not cite,) he thinks he shall carry his point. He pretends to talk of VERBAL *similarity*. Deut. x. 17, duly rendered, is "JEHOVAH your GOD IS GOD ALEHIM, the ADONI of LORDS, a GREAT GOD, MIGHTY and TERRIBLE." And does not this precisely correspond with the imagery of the MIGHTY and TERRIBLE ADONI of LORDS, in Rev. xix. 12—16? And does it not also shew us

Jehovah, and God, and Alehim, and Adoni, &c., as one and the same? What shall I say of Mr. Rowntree, thus convicted? I will say, that if he believes the texts quoted, to be the word of God, he must also believe, that he has treated that word, with less ceremony, than he would allow his own flimsy annotations to be treated with. He make a disturbance about the word *Socinian after this!* Impossible.

Of the six passages added by Mr. R. as a contrast to *those by me adduced, and not by him refuted*, I shall briefly reply, that,

(1.) Matt. xix. 16, 17, is, in my opinion, *if it bears either way*, AGAINST Mr. R. His arguments on the word *good* are altogether unconvincing. The words *good master* were a term applied to the *Pharisees*. It was a reproof to *them*, not a denial of God's goodness or his own, that our Saviour meant; as well as an enquiry as to whether God *was* acknowledged in *him*. The logic, "if they are not *equal* they cannot be the *same*," is not according to Euclid. The very idea of *equality* DENIES *sameness*, because *one* person or thing cannot be *equal*. This, again, goes against Mr. R. "God the Father," and "God the Son," may, in their nature and power, be *equal*, but in distinctive personal existence, not the *same*. Mr. R.'s ideas are not clear, even as to what Churchmen believe; he confuses himself at every turn.

(2.) Matt. xx. 23. Grotius is an authority Mr. R. will respect. He explains the original so, as to remove the old Arian objection to this passage, by shewing that *alla* and *ei me* imply the same thing. Other instances occur. *Alla* in Mark 9, 8, is explained by *ei me* in Matt. 17, 8.

(3.) Matt. xxiv. 36. Mark xiii. 32. The common interpretation is known: "it was to try the disciples' faith." Belsham (p. 201) quotes Emlyn who says, of some interpretation of this, either Calvin's, or Lightfoot's, or nobody's, "*it was a miserable evasion, which would not save him (Christ) from the reproach of being a LIAR and a DECEIVER!!*" Modest language certainly! well reproved by Dr. Smith ii. 343. Does it occur to Mr. Rowntree, that Christ *might* speak in *legal* terms as a *legate*, or in HIS HUMAN CHARACTER? Mr. R. may still doubt. I refer him to Bloomfield (Rec. Syn. 2, 32).

(4.) Matt. xxvi. 39. (5.) Matt. xxvii. 46. These two passages prove nothing more than the submission, and awful humiliation which Christ evidenced, when he '*bore our sins*.' The interpretation of Churchmen also admits a *distinction* of Being: Mr. R. must know this.

(6.) 1 Cor. xv. 28. Can Mr. R. plead ignorance of the interpretation put upon this and similar passages? *If not, why does he propose such queries?* In the kingdom of *grace* there is subordination to the Father in the human character of Christ, as delegated mediator; but in that of *glory* all will be restored to what it was, before Christ descended to suffer and die. As Mr. R. neither allows the descent of Christ from heaven—nor the atonement—nor the mediatorial office of Christ—nor the justice of God—there is no common ground to go upon. But this passage does *not refute* the *orthodox* creed: It **CONFIRMS** it.

I cannot, however, dismiss these pages without pointing out an act of such bare-faced dishonesty with respect to St. Paul, on Mr. Rowntree's part, that it would alone stamp his critical labours as below notice; but it is an act of honesty to point it out.

In p. 11 of his Reply, he quotes 1 Cor. viii. 6—"one God the FATHER, and one Lord Jesus Christ," and says, 'hence,' i. e. from these words, Paul was "a Unitarian." In the Appendix (p. 18) after No. 6 of his texts, he adduces the same passage in these words "to us there is but one God the Father, and one Lord Jesus Christ." Now in p. 42 of this answer, I have pointed out the meaning of the words quoted by Mr. R. and, here, I must still further point out, that these words are not as St. Paul wrote them; but that they are taken from the following verses; "Though there be that are *called gods*, whether in heaven or in earth (as there be *gods many and lords many*" to the heathen.) "But to us (Christians—Catholic not Unitarian) there is but ONE GOD, the Father OF WHOM ARE ALL THINGS, AND WE IN HIM; and ONE LORD Jesus Christ, BY WHOM ARE ALL THINGS, AND WE BY HIM."

Why, I ask, should Mr. R. mutilate this passage? Why should he omit to quote it, as St. Paul wrote it? *Because*, if he had so quoted it,—he must have quoted the words "BY WHOM ARE ALL THINGS, AND WE BY HIM," which would prove Jesus Christ *to be the author of creation*, and hence, St. Paul would be proved by himself to be no "Unitarian!"

Waterland says of this passage: "When Father and Son "are joined together (as 1 Cor. viii. 6.) *of whom* is indeed "applied to the Father, and *by whom* to the Son, to signify at once *the unity of operation*, and *distinction of persons*, and withal some priority of order, as the Father is the "fountain of all, and first in conception whenever we think of "the Deity." (Sermons, p. 49.) If we go on to verse 7, we

may, perhaps, find a reason for Mr. R.'s behaviour to St. Paul : "Howbeit, there is not in *every man* that knowledge." I can only *hope*, that Mr. R. *did not know* the words he left out, were in the passage he pretended to quote !

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## APPENDIX.

### No. 3.

( See pages 34—36. )

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The Unitarians are perpetually telling us, they despise *the many*, and think nothing of the ancient Fathers, &c. &c. &c. and yet they, *as perpetually*, attempt to gain credit to their assertions, by the names of the *modern great*, whom they quote as belonging to them.

Mr. R. insists upon it, that *Milton, Locke, Newton, &c.*, were Unitarians. Mr. Mardon ("Paul an Unitarian") also claims them, and a great many more ; but says, that none of them "*consented to take the name of Unitarians*," (why not, if they were such ?) "*but many of them left proofs*," that their religion was Unitarianism ; and "*most of them*" came nearer to it than to orthodoxy ! (p. 29). Thus men are impressed *in a body*, despite "*many*" and "*most of them* !" Again, says Mardon, "*I do not regard these men as exactly harmonizing with the Unitarians of the present day*," &c. (p. 59). Now, if this be allowed by Mr. Mardon, what does Mr. Rowntree's ado mean, about being called a Socinian ?

But to proceed. Dr. Samuel Clarke is claimed *in spite of bishop Burgess, and Maclaine !* Dr. Law, father of the bishop of Bath and Wells, is also claimed as a Humanitarian, on "*private hearsay !*" Paley is also accused, by insinuation, of Socinianism, BECAUSE Mr. Mardon "*is not AWARE OF ANY DIRECT EVIDENCE, THAT HE RECEIVED the common doctrine of the Trinity !*" He might claim Confucius, to his own confusion, on the same grounds.

Sir Isaac Newton, and Locke, are claimed, but "the former not as an *Arian*," nor the latter as "a *Socinian*,"—he

does not say, 'what, then.' Messrs. Mardon and Rowntree are referred to Sir I. Newton, on the Apocalypse, ii. p. 262, where the worship of the primitive Christians is shewn to comprehend that of the Lamb, or Christ.

Dr. Hammond and Bishop Pearce are allowed to be, "*both candid Trinitarians*," yet claimed as *Unitarians*. Sir W. Jones and Bishop Shipley are also claimed. Let all those who wish to see, that Sir W. Jones did believe in *the divinity of our Saviour*, refer to what is recorded of him at Joanna. In arguing with a Mussulman about the term "children of God," he expressly asserted, that the words "*only begotten*" "are applied *transcendently and incomparably to him* (Christ) *alone*;" and he says, "I cannot refuse him an appellation, though far surpassing our reason, by which he is distinguished in the gospel."—Sir W. Jones's Letters, vol. 2, p. 42, (Sharp's ed.)

The name of Bishop Shipley also appears in this list, but by what process he is made to take part with Unitarianism I know not. I should be sorry that my son (as then would be the case) should bear the name, and claim connection with, a man, who would under such circumstances be justly condemned of "living by the altar," which he, by his opinions, must have disgraced, simply because held in open contradiction to his high profession and lofty station in the Church of England. But, in vain, have I searched Bishop Shipley's works for any proof of this position. Let Mr. Mardon do the same. Respecting bishops Law and Shipley, I shall repeat what has been before said. "We think it right to enter our protest against one species of bold assertion, which is not unfrequent with Mr. Belsham: we mean that of claiming, without due authority, the names of respectable persons, as maintainers of Unitarian tenets. Among others, Mr. Belsham" (and others, as Mardon in England, and Dr. Cowper in South Carolina) "says that the opinions of Shipley, late bishop of St. Asaph, and Law, late bishop of Carlisle, on this subject were well known,"—evidently insinuating that they were Unitarians in doctrine. We believe his insinuation in regard to both of these prelates to be false; we are confident that he had no sufficient authority which could warrant him in thus publicly advancing it. It is quite new to us that bishop Shipley was ever suspected of Unitarian principles. Of bishop Law we have heard the assertion made before; but we could never learn that there was any other authority for it, than the natural desire of the Unit-

“arians to connect the name of an eminent prelate with their cause, and the fact of his having maintained, in one of his publications, a very singular opinion respecting the sleep of the soul. “On the subject of the Trinity we have the recorded opinion of this prelate in his subscription to the Articles, solemnly declaring, that he believed the doctrine ; we have *no record whatever of his having disbelieved it ;* and, therefore, it is palpably unjust to make such assertions respecting him after his decease.”—(Q. R. xiv. 48.)

By far the most barefaced attempt I know, is that of Mardon to make Melancthon a Unitarian. He builds on these words, “You know that I was always afraid that these disputes about the *Trinity* would break out some time or other. Good God ! what tragedies will this question excite among posterity !—Is the *logos* a person ? Is the *spirit* a person ?”—(Quoted, by Lindsey, on Christian Idolatry, p. iv. note ; re-quoted by Mardon, ‘Apostle Paul an Unitarian,’ p. 58 & 27).

Now, can any one who *thinks*, see more than the mere idea of questions *to be agitated*, in the words marked ? Would a reasoner infer from them, that *Melancthon doubted* as to the personality of the *logos*, or *spirit* ? Certainly no one can. Yet thus Unitarianism mounts its stilts to strut over the bounds of Christendom. The next article may, perhaps, ‘countervail’ these modern authorities.

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## APPENDIX.

### No. 4.

*Mr. Rowntree’s Appeal to the Fathers.*

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“The doctrine we hold is not borrowed from Socinus, but is known, *and is universally allowed*, to have been co-eval with the apostles.”—[(Reply, p. 8). See this answer, p. 9 and 51.]

The grounds for this bold assertion may be seen in the following extracts, from a few of those writers, who were *co-eval with, and succeeded the apostles*.



"Since he is God in reality, and without the slightest ambiguity of doubt, do you imagine us inclined ever to deny, that He is worshipped by us in the highest possible degree, and that he is called the President of our community?"

"Some one, maddened and enraged, will say: what, then, is that Christ God? Yes, we answer, and God of the very innermost potency. . . . He was the High God: God, radically and essentially."—[Arnobius, adv. gent. i. A.D. 303.]

"Let these objectors know, that this person, whom, with full persuasion, we believe to be from the beginning, God, and the Son of God, is the very word, and the very wisdom, and the very truth: and we assert, that his mortal body, and the human soul in him, not only by fellowship, but likewise by absolute union and commixture, having participated of his divinity, have passed into THE DEITY."—[Origen, contra Celsum, iii. A.D. 185—253.]

Trypho. "You speak many blasphemies, wishing to persuade us, that this crucified malefactor was with Moses and Aaron, and that he conversed with them in the pillar of the cloud, and that he was crucified, and that he ascended to heaven, and that he will again appear upon the earth, and that he ought to be worshipped."

Justin. "I know, that, as the word of God spake, this great wisdom of God, the Almighty Creator of all things, is hidden from you. Hence, through pity, I labour, that you may understand these our doctrines, which appear so paradoxical; or, if I fail of success, that at least in the day of judgment, I may be irreprehensible."—[Justin Martyr. Dialogue with Trypho, the Jew. A.D. 136.]

"The man who thinks that he worships the Father alone," (see Reply, p. 10,) "inasmuch as he does not worship the Son, thence neither worships the Father. But the man, who receives the Son and bears his name, that man, together with the Son, worships the Father also."—[Lactantius, Inst. iv. § 16. A.D. 310.]

"How say you, that Christ is merely an eminent man," (see Rowntree, Lecture, p. 9,) "and that He is not the true God, who is to be worshipped above the whole creation conjointly with the Father and the Holy Ghost? . . . . Whence also, for our sake, having emptied himself, he submitted to suffering; and, though he humbled himself to death upon the cross, yet with God he is equal."—[Dionysius of Alexan-

dria, against Paul of Samosata, (see this answer, first line, p. 32.) A.D. 260.]

"If Christ were *only a man*: how, *when invoked*, is he every where present? For omnipresence is the nature, not of man, but of God. *If Christ were only a man: why in our prayers, is a man invoked as our Mediator?*"—[Novatian de Trin. A.D. 254.]

"We profess, dearest brother: that we both have offered up and do offer up, without ceasing, the greatest thanks-giving to God the Father Almighty and to his Christ our Lord and God and Saviour, that the Church is thus divinely protected."—[Cyprian. Ep. i. A.D. 248.]

"We worship *one God, the Father and the Son*. We worship, therefore, *the Father of the Truth, and the Son, the Truth,*" &c.—[Origen. A.D. 240.]

"But the believer piously confesses, that for our salvation, *the Creator of all things* taking upon himself of the substance of the blessed virgin Mary, by an inviolate conception without changeableness, an intellectual soul with a sensitive body, was in nature made man without sin: the same individual being altogether God, and altogether man, altogether like God and altogether man by nature: by his deity performing divine things not existing by the nature of his flesh, and by his humanity human things not existing by the nature of deity, through his most holy flesh.

"It is a pious doctrine with Christian believers, according to the same nature and operation, and everything else suitable to himself, that he was at *the same time, equal to himself, and very God*, having nothing unequal or unsuitable of all those things which belong to him.

"For the mystery of the DIVINE INCARNATION is discerned by the Apostles and Prophets, to have a double and different natural theory in all things, since it is demonstrative of *perfect deity and complete humanity*."—[Hippolytus, pupil of Irenæus, pupil of Polycarp, pupil of St. John. A.D. 220.]

"The kingdom and the name of Christ are everywhere extended. Everywhere he is believed on. By all the above specified nations *he is worshipped*. Everywhere he reigns. *Everywhere he is adored*."—[Tertullian, adv. jud. & adv. Marcion. A.D. 200.]

"Believe, O man, him, who is *at once both man and God*: believe, O man, *him who suffered, and who yet, as the living God, is worshipped*." (These words stand in the original Greek, at the end of 'the Reviewer Reviewed'.)

"By night, by day, even to the perfect day, let us offer praise and thanksgiving, to the ineffable wisdom, to the alone Father and Son, to the Son and the Father, to the Son the instructor and teacher, and together also with them to the Holy Ghost."—[Clement of Alexandria, A.D. 194.]

"Christians, having then rejected the gods of Greece, still worship that great man, who was crucified in Palestine," &c.—[Lucian, (a heathen) A.D. 150.]

"On account of this, and concerning all things, I praise thee, and bless thee, and glorify thee, together with the eternal and supercelestial Jesus Christ, thy beloved Son: with whom, to thee, and to the Holy Ghost, be glory, both now and for ever."—[Polycarp's prayer at Martyrdom. A.D. 147.]

"Him truly, inasmuch as he is the Son of God, we adore," &c.—[Letter of Polycarp's flock, at Smyrna. A.D. 150.]

"We are worshippers, not of insensible stones, but of the only God, who is before all things, and above all things; and we are worshippers likewise of his Christ, truly God, the Word, before all worlds."—[Melito of Sardis. A.D. 170.]

"In the person of God, the Son came into the garden, and conversed with Adam."—[Theophilus of Antioch, ii. 22. A.D. 168.]

"We do not speak foolishly, nor do we relate mere idle tales, when we affirm, that God was born in the form of man."—[Tatian. A.D. 165.]

"The Son of God is the Word of the Father in idea and energy. For by him and through him were all things made, the Father and the Son being one."—[Athenagoras. Legat. pro Christ, ix. A.D. 174.]

"I glorify Jesus Christ, the God, who has thus endued you with wisdom."—[Ignatius, another disciple of St. John, who suffered martyrdom, A.D. 107.]

"After him (Carpocrates) arose the heretic Cerinthus, teaching similar doctrines. For he also said the world was made by them (Eons): he taught that Christ was born of the seed of Joseph, affirming him to be a man only, without divinity, bringing in the law itself, given by angels: declaring the God of the Jews not to be the Lord, but an angel. Ebion was his successor, not agreeing in all things with Cerinthus, because he said the world was made by God and not by angels; and because it is written the disciple is

“not above his master, nor the servant above his lord (Matt. x. 24). He also proposed the law, to exclude the Gospel “and to establish Judaism.”—Tertullian. *De Præscript. Hæret.* 48. A.D. 245.]

“They who are called Ebionites, allow, indeed, that the world was made by God: but those things which concern the law they do not hold as do Cerinthus and Carpocrates. They use only the gospel by Matthew, and they reject the apostle Paul, calling him an apostate from the law,” &c.—[Irenæus against Heresies, I. vi. A.D. 203.]

The above quotations not only refute Mr. Rowntree and his authority, but shew what trust is due to Dr. Priestley, when he says, “*ORIGINALLY CHRIST was NOT considered as a PROPER object of worship by Christians; and, consequently, NEITHER AS GOD, NOR as the Maker and Governor of the world under God.*”—(*Works*, vi. p. 30.)

There are a multiplicity of other “false statements,” perversions of truth, and dishonourable prevarications, as to evidence from antiquity; to say nothing of his self-contradictions and self-refutations; in the works of Priestley, which here I cannot further allude to.

Should Mr. Rowntree demand the proof of my assertions, he shall have it, together with a disproof of Priestley’s. Perhaps, he will be contented with what has already been done, and not think my expression “*false statements*,” quite so unjust as he affected to believe, when my advertisement was published. That his “statements” were “false,” has been sufficiently demonstrated,—that he knew they were false, I should be sorry to assert or surmise: everything leads me to believe, that Mr. R. *did not know it*. Whether, however, *ignorance* be a recommendation to his congregation, is for them to consider, not me; if I have, in any way, prevented Mr. R.’s ignorant or conscious statement of historical and doctrinal fallacies, from deceiving those who have no means of ascertaining the grounds of that belief, which they receive on his assurances, I shall not consider the time I have spent in pointing out his erroneous views altogether misapplied. The value of souls is too precious to be sacrificed out of compliment to any one, whether learned or unlearned; and it is within the sphere of my duty, (seeing that Unitarianism has chalked up its opinions *even in my pulpit*,) to meet the challenge which has been thrown out.

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## APPENDIX.

## No. 5.

*Mr. Rowntree's notion of The Atonement.*

Mr. R. tells us (Reply, p. 18), that "if, by the word *atonement* is meant, that Jesus Christ died to render God merciful, he does deny it." But, if it means "that God was in Christ, reconciling the world to himself, (2 Cor. v. 19,) &c., the Unitarian rejects neither the atonement, nor *the divinity of Christ's mission!*"

I must here point out three positions, *all incorrect*. 1st. We do not say that Christ died to *render God merciful*.—God was already merciful, else he had not devised the means of man's redemption. 2nd, The text 2 Cor. v. 19, as employed by Unitarians, does not represent anything like the doctrine we call *atonement*, but its consequences. 3rd, The divinity of *Christ's mission* is not the point in dispute, (and it is most unfair to say so;) it is the divinity of *Christ's NATURE*, which Mr. R. ought to have considered.

It is thus truth is smothered and kept out of sight by these misstatements of things; and it is such unworthy proceedings, which render argument with Unitarians so unwelcome. But I shall endeavour to clear away this delusion, in which Mr. R. wraps up the fact, by producing a few texts, which shew *what Atonement is*, and that though Mr. R. does *deny* it, the sacred writers *affirmed* it.

It will not be denied, I presume, that the sacrifices under the Jewish law were intended to be spiritually offered in typical allusion to the sacrifice of Christ. St. Paul, in the Ep. to the Hebrews, points out this fact, and shews, that "CHRIST WAS ONCE OFFERED TO BEAR THE SINS OF MANY"—(ix. 28)—and having "offered ONE SACRIFICE FOR SINS, for ever sat down on the right hand of God," (x. 12) "BY ONE OFFERING HAVING PERFECTED FOR EVER *them that are sanctified*" (v. 14). If, then, this sacrifice, or atonement, did not take place, in the sense of the sacrifices offered by the Jews, the Jewish sacrifices were a

vain and useless service; for St. Paul himself says, "it is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4).

Christ's sacrifice, therefore, was an atonement for sins—not what the reviewer of Ketley calls an "*At-one-ment*," but a propitiation for offences committed against God's law. It is true by this sacrifice God was reconciled to man; and, thus, "God was in Christ reconciling the world unto himself," but such reconciliation could not have been, unless God's *justice* was satisfied, and so St. Paul tells us; "Whom God hath set forth to be a PROPITIATION *through faith in his BLOOD*, to declare his righteousness for the *remission* of sins, that are past, *through the forbearance of God*—to declare, I say, at this time, his righteousness: THAT HE MIGHT BE JUST, and the JUSTIFIER of him which believeth in Jesus" (Rom. iii. 25, 26). Can any *rational* construction be put upon these words besides that which the Christian Church has put upon them, for 1800 years? Or will any one, pretending to reason, tell us, that when St. John says, "He is the PROPITIATION FOR OUR SINS, and not for ours only, but FOR THE SINS OF THE WHOLE WORLD" (1 John ii. 2);—and St. Paul, "There is one Mediator, man Christ Jesus, who gave himself a RANSOM FOR all," (1 Tim. ii. 6,) "that he by the grace of God should taste *death* FOR every man" (Heb. ii. 9)—nothing more is meant, than that "God allowed *for the wisest of purposes* this public and painful act of obedience on the part of his son and servant" (Lecture, p. 6)—and that these strong expressions of the inspired writers are (if our interpretation be right,) "contradicted by *every generous sentiment that rises in the human heart*?" (p. 7.)

Let me ask Mr. R. what was the "*WISEST OF PURPOSES*," if not redeeming man from that *death eternal*, from which nothing less than a *substitute* in his place, to pay the penalties of his guilt, could deliver him? "Shall mortal man be more *just* than God?" (Job iv. 17.) Shall a man be condemned to *death* for robbing Mr. R. or myself of our *dues*, our paltry cash, and thus make atonement? And shall we rob God of HIS honour, break HIS laws with impunity, and set HIS authority at defiance? I tremble for Mr. R.

Again, what "*generous sentiment that rises in the human breast*," can compare with the "*generous sentiment*" which actuated Christ, when he laid aside his primeval glory, and emptied himself of his deity; when he was contented to put on humanity, with its sorrows and its cares, though not its

'feebleness and frailties,' and finally to give himself a ransom FOR, or instead of, those who had defied and ridiculed and blasphemed his holy name? What says Scripture about this "generous sentiment?" "For scarcely for a righteous man will one die: yet, peradventure, for a good man, some would even dare to die. But God commendeth his love towards us, that WHILE WE WERE YET SINNERS, Christ died FOR US." (Rom. v. 7, 8.) "Herein is LOVE, (not "a generous sentiment" merely,—but LOVE personified,) not that we loved God, but that GOD LOVED US, and sent his Son, to be the PROPITIATION FOR our sins." (1 John iv. 10.)

What becomes, then, of Mr. R.'s "generous sentiment?" What are we to say, of "his wisest of purposes?"

But, in truth, the whole matter depends, however he may think so, not upon what he conceives to be "*a more delightful view of the divine character as given by the apostle in 2 Cor. v. 19,*" as he interprets the passage (see Lecture p. 7), but upon the language employed by the apostles; and as for the purpose of ascertaining the fact, we must go to the original Greek text, I hereby assert, without fear of any contradiction, that the expressions used by the apostles are such expressions as the Greek poets and historians employ, when they express what we mean in English by the words *ransom*; *price paid to redeem another*; *instead of*, &c. Take *ilasmos* (used in 1 John iv. 10. &c.) and *huper* (Rom. v. 8; Heb. ii, 10, &c. &c.) and submit them to a classical scholar (who does not believe the gospel), and if he does not say, that the one means a *propitiation* or an *expiation*, and the other "*instead of*" "*in the place of*," I will be content to forfeit all claim to know what I am writing about. Let Mr. R. turn to Homer, Odvss. iii. 380, and he will find the verb, whence *ilasmos* is derived, used in the very sense in question; he may also see Il. i. 386 & 472. In the LXX, *ilasmos* is used to represent the Hebrew *ashem* a trespass-offering, *hhethah* a sin-offering, *keperim* atonements. I must beg Mr. R. to pardon me, if on so important a subject as my salvation, I prefer even Homer and the LXX, as to the meaning of Greek, to Mr. R. or his school of interpreters.

But I cannot help adding, that, to profess "not to reject the atonement," when he denies that word to mean "atonement," is beneath a critic who professes to honor *truth*. Does he think, that I am contending about *nine letters of the English alphabet*? Does he suppose, that I care a straw for the *word* Atonement, beyond the meaning it conveys? He

may be satisfied with such contemptible trifling with the language of Scripture; I am not. Nor, though he professes that there is no meaning in the word "Mediator" (Reply p. 7, note) because Christ was God as well as man, am I convinced of more than this, that, because Mr. R. is not willing to believe what he cannot comprehend, therefore, he thinks St. Paul must have been wrong when he said, "For this cause, he" (the same WORD who, St. John says, was God) "is the MEDIATOR of the New Testament, that *by means of death, for the redemption* of the transgressions under the first testament, they, which are called, might receive the *promise of eternal inheritance*" (Heb. ix. 15).

Let Mr. R. believe what he likes; I am perfectly content to receive the testimony of *St. John*, that "*Christ was God,*" and "*became man;*" and that of St. Paul, that he *so* became man, in order that, *by atoning by death FOR men*, he might *mediate between God and man*, being, *FOR THAT PURPOSE*, "EMMANUEL GOD WITH US."

This is, I allow, with Mr. R., a *mystery*, and with St. Paul, "a *GREAT mystery.*" But, am I to reject it, *because it is a mystery?* Is my *reason* to reject the word of Him who *gave me that reason?*

Unitarians profess to judge everything by reason; but, I declare, after having studied their writings, that they shew by their use of reason, that reason with them is not what reason is with most persons. If their *reasonings* are proof of *reason*, I confess openly, that I undervalue it more than I can express. Such, I think, is not what God gave them. In a word, if for reason they would substitute *prejudice*, there might be some sense in their logic. As it is, reason with them is a complete plaything, which they do what they will with; a mere puppet to amuse.

Mr. R. reading this, no doubt, either smiles in his self-complacency at my supposed absurdity and boldness in daring to say such things of his '*idol;*' or is, perhaps, devising some scheme to disprove my assertions, by a reply to this answer. Before, then, he puts his thoughts into print, let him apply to himself and his creed, the charge he makes against his opponents, that "the insurmountable difficulties that attend the Trinitarian scheme, *compel its advocates to throw around it the shades of MYSTERY*, but truth solicits enquiry," &c. (Reply, p. 17). Of course, *there is no MYSTERY*, in Mr. R.'s creed of "*one Jehovah!*" The nature and properties of '*God*' are, of course, *perfectly intelligible*



to Mr. Rowntree. His reason can, of course, *comprehend how God always exists; is every where present; and knows all things, filling every portion of space, and directing all the affairs of men!* He, of course, understands *Infinity, Eternity, and all the attributes and perfections of God!* He professes to believe God is *holy and perfect*, and, of course, can reconcile the dealings of a perfect and holy God with imperfect and unholy man, so as to deny *justice* to the Almighty! If he cannot understand, comprehend, reconcile and explain these things, will he say, that there is **NO MYSTERY** even in *Unitarianism*? Is there **NO MYSTERY** thrown about God's speaking the universe into being, from nothing? "Let there be light—and there was light?" Is there **NO MYSTERY** *there*? Is, I ask, Mr. R.'s *reason* competent to answer these queries? If not, let him pause there, and enquire, *why he professes to believe the assertions of Scripture.*

But, as this must be as great a *mystery to a Unitarian*, as to me; Mr. R. may find exercise for his reason, without diving into his religious creed, in the following circumstances, which, no doubt, he believes without asking (or perhaps having ever asked) a question about them.

Is the junction of his soul and body *mysterious*, or is it not? Is the *act* of dipping his pen into his inkstand to write against the "Deity of Christ" *mysterious* in its being an act of obedience on the part of his muscles to his volition, or is it not? Is the act of *thinking* *mysterious*, or is it not? Is the fact, that of two eggs apparently alike, composed alike of what we call "white" and "yolk," by being hatched, one shall produce a *hawk* and the other a *dove*, *mysterious* or not? Is there any *mystery* or is there not, in the fact, that of two berries almost exactly alike in colour, and form, and size; from the same earth, contained in the same flower-pot, shall spring the **NOURISHING** *red currant*, and the **DEADLY** *nightshade*?

These are a few of the many things going on about us, which we *see with our eyes and handle with our hands*; and we believe them, because we see them, though they *surpass our reason* and are *most mysterious*! And yet, when HE who made these marvels, who thus exhibits himself surrounded with *mysterious works*, reveals **HIMSELF** in his word, Mr. R. refuses to believe what He says, because there is **MYSTERY** in what is *revealed*, and he will not credit what his reason (say prejudice) cannot comprehend! If Mr. R. will

*explain* to me, *but one* of these circumstances—*only one*—which he does believe, I will allow, but not before, the weight of his objection against the Trinity and the Divinity of Christ, on account of the *mystery* thrown aound them, not *by man*, but by JEHOVAH HIMSELF. I cannot more appropriately close these pages than by quoting a passage from that great scholar and divine whom Mr. Rowntree has asserted to uphold Unitarianism. “He knew the force of prejudice, and the pride of human reason, to be so great, as often to prevent men from believing that which they cannot fully comprehend; he foresaw that many would reject their Saviour, because he came to them in appearance different from what they expected; and because he asserted claims, which they could not reconcile with their own notions. The same will ever be the case, as long as men set up their own reason for a perfect and paramount guide in matters of religion, instead of receiving with humility and thankfulness, the revelation which God is pleased to make of himself, and waiting for a more perfect knowledge of him, till the time when we shall see him face to face, and know him even as we also are known.” (1 Cor. xiii. 12.) [Bishop of London’s Lectures on St. John, p. 37.]

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#### ERRATA.

The reader is requested to pardon a few typographical errors in the punctuation, &c. besides the following.

- |      |                                                                   |
|------|-------------------------------------------------------------------|
| Page |                                                                   |
| 14   | FOR ‘honor,’ READ horror.                                         |
| 15   | “ a Arian ” — an Arian.                                           |
| 16   | “ REGULDM ” — REGULAM.                                            |
| 17   | “ PROPR ” — PROPER.                                               |
| 30   | “ Bel ” — Ben.                                                    |
|      | — add after “ sword,” as a scourge on those IDOLIZING Christians. |
|      | — add also to the reference, Leslie. Dialogues, p. vii.           |
|      | — FOR “ Mussleman ” — Mussulman.                                  |
| 44   | “ GODHEAD ” — CRUCIFIXION.                                        |
| 46   | “ as great ” — as great as.                                       |
| 49   | “ term of schism ” — term Schism.                                 |
|      | — “ involuntarily ” — in voluntarily.                             |
|      | — “ apostic ” — apostle.                                          |
| 50   | put a comma after “ evidence.”                                    |
| 63   | FOR “ I DOUBT NOT,” READ I DOUBT NOT.                             |
| 66   | “ a Humanitarian ” — Humanitarians.                               |
| 71   | “ Thone ” — Throne.                                               |

#### ADDITIONAL ERRATA.

- |      |                           |
|------|---------------------------|
| Page |                           |
| 38   | FOR “ 81,” READ 85.       |
| 54   | — “ they have,” — he has. |

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